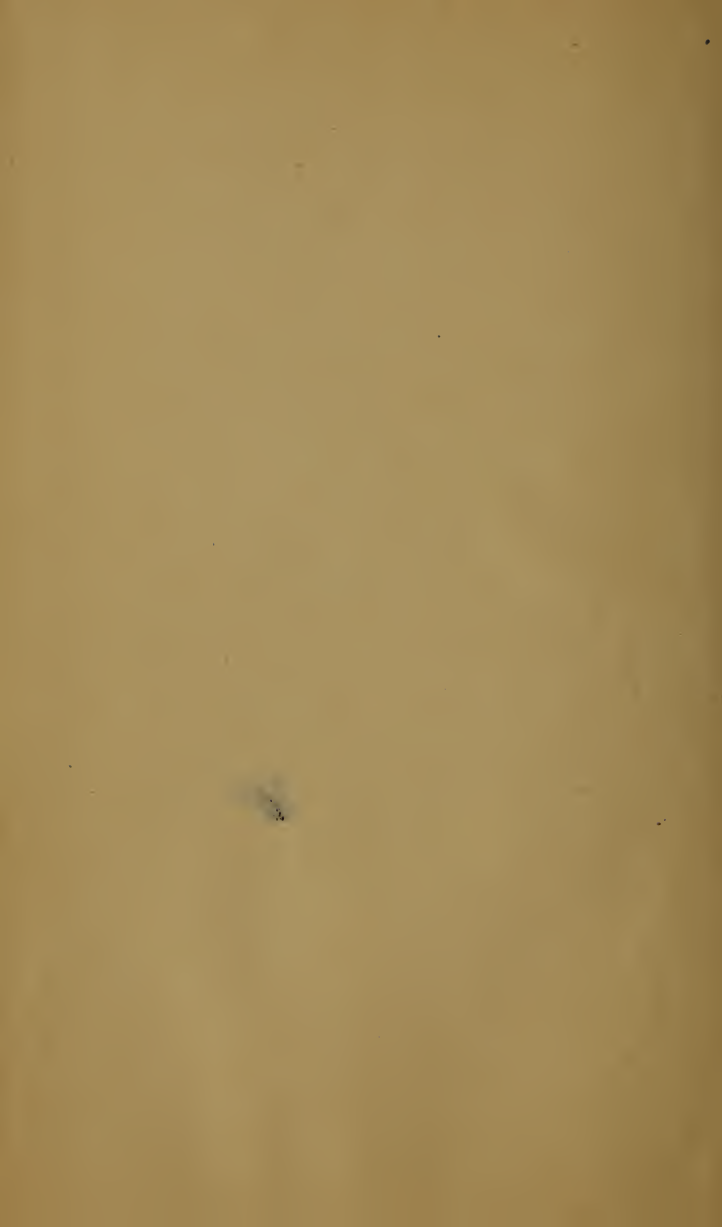


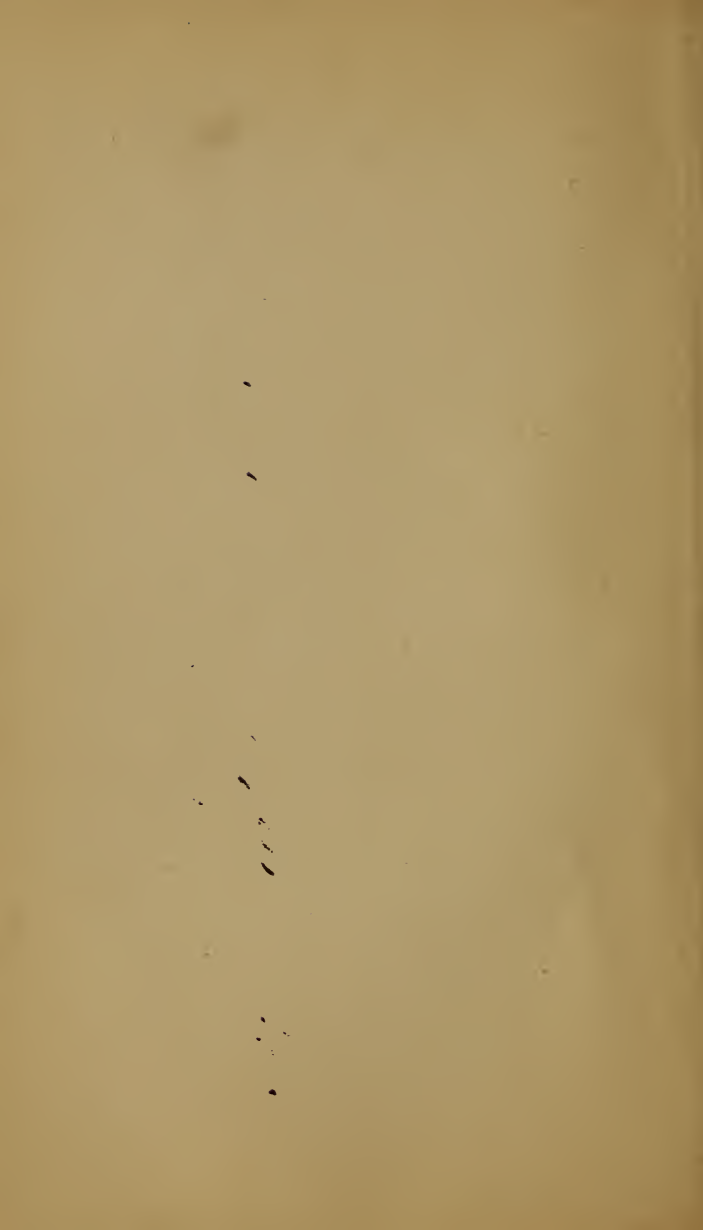
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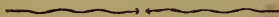
— BY —

C. H. STRONG.



"But go thou to the pastoral vales
Of the Alpine mountains old,
If thou wouldst hear immortal tales
By the winds deep whispers told.

"Go if thou lovest the soil to tread,
Where man hath nobly striven,
And life, like incense, hath been shed.
An offering unto heaven.



*"Ye are the light of the world. A city that
is set on a hill cannot be hid." Math. 5:14.*

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PREFACE.

THIS little book has grown out of a lecture upon the subject of the Waldensian Church, delivered, by appointment, before the Synod of Kansas, October 14th, 1880. The Synod seemed interested in the sketch, and took the following action:

“Whereas, This synod has heard with great satisfaction Brother Strong’s lecture on the Waldenses; and

“Whereas, We deem that its publication would subserve the cause of truth; therefore,

“Resolved, That we request a copy from Brother Strong and have it published by our Board of Publication.”

Encouraged by the sentiment expressed by the Synod I have given the subject a more thorough study, and have ventured to enlarge the lecture into a book. In doing this I was very greatly aided by Rev. James Barnett, D. D., now deceased. He very kindly gave me the use of histories of this ancient people, which he had secured in London, and other books of reference, together with copious notes, which he wrote for me when in such poor health that he could sit up but a short period at a time. I most gratefully acknowledge his valuable aid.

This little work does not presume to be an exhaustive account of that deeply interesting people, but only a brief sketch of their history. It is made up of fragments gathered from many sources which were often conflicting in their statements. This latter fact has made it difficult to arrive at the truth with certainty; but the endeavor has been to record only authenticated facts.

The writer, having found it so difficult to find any concise history of this church, thought this sketch might prove to be of some interest and value to many who have not the time for more extended study, but especially to the young. With these prefatory words the book is placed in your hands. If it subserves in any way the cause of truth, or if the reader should take as much pleasure in it as the writer has in preparing it, it will be a sufficient compensation for the labor.

C. H. S.

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THE WALDENSES.

CHAPTER I.

THE NAME.

THE people, whose footsteps we design to trace in this little book, are known in history by various names. Some of them were attributed to them as titles of reproach. Some are mere arbitrary names, derived from certain leaders among them, or from certain places where they became numerous. Some describe certain peculiar characteristics of their lives which appeared more prominent than others at different periods of their history.

It is difficult, if not impossible, to trace any of the various religious movements of the early centuries by the names which their enemies applied to them. The Romish church regarded any person or sect that held views different from her tenets, or that denounced and opposed her corrupt practices,

as heretical, and, like an angry boy or girl, she attempted to overwhelm them, or at least excite the opposition of the ignorant against them by calling them bad names, or applying to them what she deemed reproachful titles. Hence the servants of the "Holy Mother Church," as she arrogantly called herself, were accustomed to apply names that indicated heresy indiscriminately to all who presumed to differ from her or to reprove her bad manners.

As the greater part of the literature of those early centuries has come down to us through the channel of the Catholic church, and for the most part from Catholic writers, the names which they apply to the various sects are but a very imperfect guide in the study of their history.

The Waldenses in common with other sects, without reference to any similarity between them, except that they agreed in differing from the Romish church, were branded in the eleventh century, with the name of Manichaeans, as though they were tainted with the doctrines of the Persian Mani, who in the latter half of the third century attempted to

form a new code of religious doctrines by the fusion of the old Oriental system of religion with Christianity. This man in establishing his system, said concerning himself, "What Buddha was to India, Zoroaster to Persia, Jesus to the lands of the West, I am to the country of Babylon." The Waldenses in their doctrines had no kinship to the Manichæan philosophy. They were often times confounded with the Albigenses, whose doctrines were very similiar to their own.

They were sometimes called Apostolicals because they adhered so closely to the Apostolic doctrines and customs.

They were called Leonists, or Poor Men of Lyons, by those who regarded them as the followers of Peter Waldo, a religious reformer of the twelfth century.

The story of this man is one of deep interest. The turning point in his life seems to have been somewhat similiar to that in the life of Martin Luther. He was attending an assembly of citizens in Lyons, when one of the number suddenly expired. This incident startled him into serious thought. He reflected on what might at any time be his own lot

The event left so powerful an impression on his mind that he resolved to abandon all other concerns and give himself and his possessions up to the interests of religion. He soon began to feel the need of a more satisfactory knowledge of Christ and the doctrines of salvation than he could gain from the church teachers. He longed to receive knowledge from the original fountain itself. He employed two scholars, for a certain sum of money, to prepare for him a translation of the gospels and other portions of the Bible, and also a collection of the sayings of the church fathers, on matters of faith and practice.

Like Luther, when he became acquainted with the Bible, he was astonished at the contrast between the teachings and practice of the church, and the teachings of Christ and of the early church fathers. He was seized with an earnest desire to follow Christs doctrines, and the Apostolic example. He was a rich merchant, but he sold his possessions and distributed to the poor. He gave himself to the spread of evangelical truth among the neglected people in city and country. He soon secured a considerable following.

At first he and his companions had no thought of separating themselves from the Catholic church. He meant simply to establish a spiritual society, like many other within the church. Practical religion was the great thought in their minds. But their teaching and practice was so out of harmony with the ecclesiastic customs and spirit, that they called down upon their devoted heads, the anathema of the church of Rome.

Now many historians declare that the Waldensian church sprung from this religious movement in Lyons, in the latter half of the twelfth century, and that the name Waldenses is derived from Waldo or Waldus, the name by which this reformer is known in history. Such a derivation would be very honorable, but there are many good reasons to doubt its genuineness.

First. There does not seem to be any historical certainty as to the original name of this man. Mosheim describes him thus "Peter an opulent merchant of Lyons, sur-named *Valdensis* or *Validisius*, from *Vaux* or *Waldum*, a town in the marquisate of Lyons." Now who will tell us his real name?

Was it Waldus, or Valdensis, or Validisius? No one denies the existence of this reformer, who is now known in history as Peter Waldo. But was that his original name. The learned Beza and other writers of note claim that his name is derived from the Waldenses, whose doctrines he adopted. I think this the more reasonable view, for the Waldenses existed as a distinct and well known sect long before this man was born, as will be shown in succeeding chapters.

Second. The Waldenses themselves deny that their name is derived properly from Waldo. They claim that their name is derived from their native valleys in Piedmont. The French form of the word for valley is *Val*, which has its plural *Vaux*, and thence the adjective *Vaudois*. The Italian form of the word for valley gives the adjective *Valences*, strengthened into *Valdenses*, and corrupted in English into *Waldenses*.

Third. They have a piece of ancient literature called "The Noble Lesson" which bears date eleven hundred, more than fifty years before Peter of Lyons was known in history. Neander says concerning this document,

"We have no just grounds for skepticism with regard to the date which this production attributes to itself." This document, after describing certain of their doctrines and customs says, "Now such a one is called a Waldensian." The existence of their name in this document proves that it could not have been derived from Peter Waldo of Lyons.

We may very properly conclude that their name is derived from the valleys in which they have, with the exception of a few years always lived. It is probable that the derivation of their name from Peter Waldo arose from the desire on the part of their enemies to fasten upon these faithful people of the valleys the reproach of the irregularities and errors in doctrine and practice of which the followers of this reformer were sometimes guilty.

The name which these people prefer is Vaudois. By this name they are almost universally known on the continent of Europe. In England and the United States they are generally called Waldenses.

The question as to the origin of their name is important chiefly because of its bearing on their antiquity as a body of Christian people.

CHAPTER II.

THEIR COUNTRY.

IN the northern part of Italy is the province of Turin, whose capital city is of the same name. It embraces the beautiful and fertile plain of the Po. This plain is bounded on the west and north by the rugged Alps, which bend around it in the form of a crescent. This chain of mountains is known in different parts of its course by different names, as the Maritime Alps, the Cotian Alps, the Retian Alps, the Noric Alps.

The country, which has come to be so celebrated, because inhabited by the Waldenses, is on the Italian side of the Cotian Alps, between the districts of Pignerol and Briancon. Daupheny and Savoy lie upon the western side of this country of the Waldenses. The Vaudois valleys lie south-west from Turin and about thirty miles distant, remote from the plains, closely hemmed in by the mountains,

in many places accessible only by narrow and precipitous ravines. The district does not comprehend more than sixteen square miles. It is somewhat triangular in shape. It is bounded as near as we can fix the lines, on the North by the Dora Ripaira, on the South by the head waters of the Po, on the West by the province of Daupheny, with the plain of Turin to the East. It is enclosed on all sides by the Alps, while great spurs from the mountains divide it into three main valleys, the Perouse, Lucerna and San Martino. These valleys opening from the higher Alps descend into the rich plains of Piedmont below. Through each a rapid stream or torrent fed by perpetual snows and glaciers, rushes with a varying current, and mingles at length with the stately Po.

The first named valley, the Perouse, is drained by the river Clusone, but a small portion, however, of the region drained by this river belongs now to the Waldenses. It was too much exposed to Catholic Turin for them to occupy it unmolested. They were compelled to yield it foot by foot until now the only part of the valley that remains in their

possession is a narrow strip on the western bank of the river, containing the three parishes of Parustin, St. Germain and Pramol.

The valley of Lucerna lies south of Perouse, and is traversed by the river Pelice, and other streams of considerable importance. Like the valley of Perouse, it widens as it descends from the crags above, and melts into the general softness of the Italian mountain scenery. It is the most fertile of all the valleys, and is said also to be possessed of unrivaled charms. "Its thick and almost perpetual foliage, its groves of mulberry trees, its woods of chestnuts, the waiving fields of golden grain, its vineyards climbing up the mountain sides, its temperate air, its countless hamlets" must present a most delightful spectacle to the eyes of the beholder, and make it a delightful place to live.

Leger, the historian of the Waldenses, said of this valley, while he was an exile from it because of papal persecution, "It would indeed be a Paradise if it were not so near the Jesuits of Turin."

"At present," says one who has recently visited this country, "its innocent and happy

people seem to rest in perfect peace beneath the shelter of the encircling Alps."

Within this valley of Lucerna is a lesser valley named Angrogna, so called from the river which drains it, and which is one of the main tributaries of the Peliece. This stream takes its rise in a wild mountain region, among the high Alps, in the very center of the Waldensian territory. The narrow strip of land traversed by this river, from its secluded position, rendering it almost inaccessible to a hostile force, has been in all ages called the "Holy Valley" of the Waldenses.

Though Agriculturally of but little importance, historically it is not the least among the valleys. "To this retired region have the people often withdrawn, as to an asylum that could not be invaded, when most sorely pressed by their foes." Within this region was the sacred spot called the "Shiloh" of the valleys, where in former ages the Waldensian Synod met," and here also was located the "school of the prophets," In a place called the Pra del Tor, very high up toward the head waters of the Angrogna, secure from all interruption, the young men designing to en-

ter the gospel ministry, assembled from the different valleys, to pursue such studies as were deemed essential to fit them for the work of the ministry. This Theological School, it may be, was a rude institution, compared with some of our modern Seminaries, nevertheless it sent forth many noble bands of missionaries, to preach the pure gospel of Christ, long before the period of the Reformation, and when the rest of the Christian world was perishing for lack of knowledge.

San Martino is the third main valley of the Waldenses. It lies west of the valley of Perouse. Its chief river is the Germanesca. The region drained by this river contains but little bottom land. Indeed it is but little wider than the bed of the torrent which rushes through it. Its productive capacity, therefore, is not nearly so great as that of Lucerna. The scenery however is more startling, changing frequently and suddenly from the simply beautiful and gentle to the wildest and most rugged. It is located in the higher Alps, and as you ascend the valley the already narrow strip of bottom land grows more narrow, and upon either side it is walled high

with masses of naked rock, broken here and there by deep wooded ravines, thus presenting a series of scenic pictures, which are always beautiful, sometimes weird and wild, and often grand and sublime. In such of these deep ravines as have a northern exposure, and which extend far up toward the summit of the mountains, great masses of snow glaciers may be constantly seen sparkling and glistening beneath the rays of the midday sun.

Historically San Martino is the most important of these interesting valleys. The Germanesca, passing through between stupendous masses of rock, piled up on either side, is the natural gate-way into this secluded valley, which seems to have been prepared by God Himself, the defender of His people, as a refuge and safe retreat for his persecuted ones. A space, barely wide enough for a road, has been hewn out of the solid rock along the river where it emerges into the valley of Percouse. Nothing could be easier than to block up this narrow roadway and effectually prevent the entrance of a hostile force. This fact has constituted San Martino

for ages the citadel of the Vaudois, their last refuge for the preservation of religious freedom. Often have the Waldenses put a check upon the advancing squadrons of their enemies, by shutting up this narrow pass-way. Often when the papal troops had swept over the sister valleys, defiling their fairer and more gentle scenery with the blood of the innocent, and filling them with desolation, the brave people of this interior vale have defied the invaders. The persecutors have feared to enter this narrow pass at all, for they knew that the Waldenses could destroy them here by rolling huge stones down upon them from the crags above. And even when they have stealthily passed through this narrow gateway, and entered the valley, they have advanced with trembling caution, for they had learned that every cave and ravine along the mountain sides was tenanted by a fearless garrison. Many times have vast numbers of the Popes' forces been slaughtered here by a few of these brave mountaineers.

In the upper part of this valley is the parish of Marcel, Just beneath the Col du Pis is the hamlet of Balsille. On the left bank of

the mountain torrent, near this little hamlet is that famous cone-shaped mass of rock, called the Balsi. Here a small force can hold in check and defend themselves against almost any number of assailants. Hence this rock was the last resort for this persecuted people in the hour of imminent peril. And so often did a few brave Waldenses beat back from this point, vast armies of their enemies, that it has come to be known as the Thermopylae of the valleys.

The climate of this valley is severe its people hardy, the snow lies for eight or nine months on the ground, the crops are scanty, the herbage faint and rare. The rushing mountain torrent the shrill cry of the marmot, the shriek of the eagle, alone disturb the silence of the Vaudois Sabbath in this upper valley. Here the graceful chamois may be seen leaping from peak to peak of his mountain home. Here the popes have never been able, except for one brief interval, to enforce their authority. Here no mass has been said, no images adored, no papal rites administered by the native Vaudois or witnessed by them. And it was here that Henry Arnaud, one of

the heroes of the valleys, redeemed his country from the tyranny of the Jesuits and Rome. And here, as Munston says in "The Israël of the Alps," a Christian church, founded, perhaps, in the apostolic age, has survived the persecutions of a thousand years." Here

"A spirit stronger than the sword,
And loftier than despair,
Through all the heroic region poured,
Breathes in the generous air

"A memory clings to every steep
Of long-enduring faith,
And the sounding streams glad record
keep
Of courage unto death."

CHAPTER III.

THEIR ANTIQUITY.

BUT interesting as is the geography of these valleys, there is no question concerning their inhabitants more interesting or important than the matter of their antiquity as a Christian people. Our interest in them, as part of the Christian church, is very much affected by the views which we may hold with reference to their origin. It is true, whatever may have been their origin, their history is still interesting and of vast importance, whatever their antiquity they have played too important a part in the history of the Christian Church to be passed over in silence, or carelessly. But if it be established that they took their origin in the first centuries of the Christian era, and that the pure doctrines of the gospel have come down through the ages by their instrumentality, without being defiled by papal errors and corruptions, like the Gulf stream flowing on through the ocean without mingling with its waters; if it be true that this once fearfully

persecuted people is the true connecting link between the Apostolic Church and the Protestant Reformation, then our interest in their history must be greatly heightened. With this view of their antiquity there could scarcely be an incident concerning them that would not be magnified into something of importance. But upon this question there is a very wide and decided difference of opinion.

All the so called standard works, which I have been able to consult, agree in placing their origin in the twelfth century, with more or less positiveness. Mosheim is very positive in his opinion. He declares that Peter Waldo of Lyons was the originator of this sect, and in a foot note he says that those who date their origin earlier have no authority to support their assertion, and, that they are amply refuted by the best historians. Neander takes substantially the same view, but not with the same positiveness. Zells' Cyclopaedia and Chambers' also, are positive in referring them to the same origin. The American Cyclopaedia does the same thing but not with so much dogmatism.

But notwithstanding this formidable array of so called standard authorities, I am persuaded that the commonly accepted theory, that they existed as a distinct sect of Christians long before Peter Waldo was born, and that they never were in connection with the papal church, is capable of abundant proof.

Mosheim in a foot note makes this important admission, "I do not mean to deny that there were in the valleys of Piedmont long before this period, a set of men who differed widely from the opinions adopted by the church of Rome, and whose doctrines resembled in many respects those of the Waldenses. All that I maintain is, that these inhabitants are to be carefully distinguished from the Waldenses, who, according to the unanimous voice of history, were originally inhabitants of Lyons and derived their name from Peter Waldo"

It does not very satisfactorily appear why Dr. Mosheim insists upon distinguishing between these native inhabitants of the valleys, who maintained doctrines similar to the Waldenses, and the Waldenses. His own admission all but refutes his own pronounced opin-

ion. It is true he says the unanimous voice of history is upon his side. But here his statement is altogether too sweeping to carry weight with it. He is certainly presuming when he makes such a declaration, for it is not true that history unanimously affirms the origin of the Waldenses from Peter Waldo. If it had been true there would have been no need for him to argue the case which he does.

Another foot note, perhaps by the translator of Mosheim, takes a different view. It reads thus, "We may venture to affirm the contrary with the learned Beza and other writers of note, for it seems evident from the best records that Waldus derived his name from the true Waldenses of Piedmont, whose doctrines he adopted, and who were known by the name Vaudois or Valdenss, before he or his immediate followers existed." So we see that even "doctors will differ." That this latter view is the correct one we think is clear from the chapter on the origin of their name.

Neander, also, makes an important admission in this same direction. After having de-

rived them from Peter Waldo in the twelfth century, he says in another place. "But it was not without some foundation of truth that the Waldenses of this period asserted the high antiquity of their sect, and maintained that from the secularization of the church, that is, as they believed, from the time of Constantine's gift to the Roman Bishop, Sylvester, such an opposition, as finally broke forth in them, had been existing all along."

The American Cyclopaedia also, makes this statement, "Probably an opposition to the Roman Catholic church, not unlike the Waldensian or the kindred Albigensian movement, existed in some of the Alpine valleys long prior to the date just named." These are very important admissions to begin with, coming as they do from the very authors which assert their more modern origin. These statements make it very clear at least, that there was an ancient sect of Christians, who inhabited these valleys long before Peter Waldo was born, and that they held doctrines similar to the Waldenses, and so far as I can learn there is no historical evidence

that these native inhabitants of the valleys were ever driven away from their country until long after Waldo's day, or that they were ever instructed by Waldo or his disciples.

From History it is very clear that some of the followers of Peter Waldo, under papal persecution fled to these valleys, and were very warmly and cordially received. This cordialty doubtless arose from the similarity of their faith, and would indicate that Peter of Lyons derived his doctrines from the teachers of the valleys, rather than they from him. It is very much like the parents opening their arms to receive back their own children in the time of distress and affording them protection.

But let us see what positive evidence can be found to establish their claim to a very early origin as a Christian people, testifying against the errors of Rome.

Not three centuries from the death and resurrection of the Saviour had passed away, before the good news of salvation through him was spread over all the provinces of the Roman empire, and received with joy by a

considerable part of their population. During these centuries those who professed the Christian name were exposed to the most terrible persecutions from their Pagan enemies. Thousands and hundreds of thousands were destroyed by fire and sword, by instruments of torture, and by the fangs of wild beasts in the amphitheater. These very persecutions served to exhibit to the popular mind the power of the new faith and the glory of the hope which it planted in the breast of its possessor. Consequently the persecution of the Christian sect by the Pagans won more souls to the service of Christ than the terrors of punishment could drive from him.

And so while the sufferings through which Christians were so frequently called to pass, and the manner in which they were able to bear themselves under their trials had the effect to commend the religion of Christ to the popular mind, there was one other good result, the church was kept comparatively free from false professors and hypocrites. But no sooner was a season of external peace granted to the church, along with numerous

temporal advantages, than the Christian life, sound doctrine, and divine worship were deteriorated.

From the beginning of the fourth century the Christians had obtained to such influence and power in the government that external peace was secure. We cannot follow up the abuses of power that were practiced by the Church in her new position, or the gradual ascendancy of corrupt doctrines and practices which followed, but the right path of sound doctrine, the purity and simplicity of the "life hidden within Christ," were not abandoned by the Church without a long resistance on the part of the sound portion of her members.

Who can recount all the efforts that were made to avert so great a calamity? Who can tell all that was attempted to avert such a shipwreck of the faith? My limits will not permit me to follow up this noble line of efforts, suffice it to say that under various leaders, and designated by various names, and in various parts of the Church vigorous efforts were put forth to prevent the encroachment of error and corruption, and to withstand the arrogance of Rome.

Intelligent study and conscientious investigation bring to light scattered facts, which at first seem like traces half effaced, but in which we soon recognize the vestages of a church oppresssd, but always militant. Many of these facts appearing at unequal intervals and often in different places seem to converge toward a common center, and when followed up closely many of them lead us back to the valleys of Piedmont.

In the fourth century, Vigilantius, a Presbyter of the Spanish Church, having exposed himself to persecution by his testimony against saint worship and monkery, was obliged to leave his country. He journeyed into the Alpine region, where, finding a people like minded, he united himself with them. Jerome refering to him after his flight says, "He wrote from the region situated between the waves of the Adriatic and the Alps of King Cotius." Now this locality is precisely the same as that occupied by the Waldenses. This fact proves that as early as the fourth century there was a people in this Alpine region which opposed some of the errors of Rome.

In the eighth century a large body of Paulicians retreated from the persecution of the Greek Emperors into Thrace and Bulgaria, and being driven thence by the people of those countries they traveled westward until they reached the Alps, where they found a people like themselves, and settled among them.

In the beginning of the ninth century, Alcuin, who lived in the court of Charlemagne, says that the churches in the Alps did not practice confession as the others of Italy did.

Claude, who came to the bishopric of Turin, which included the valleys of which we write, about the year 822, and died 839 was a vigorous opposer of the errors of Rome, and a faithful advocate of the pure doctrines of the Bible. He was a man of strong character, and must have exerted a powerful influence during his episcopate of seventeen years. It is plain from some fragments of his writings which remain that he was no inovator, but an upholder of doctrines that were held by many in his diocese.

The history of his times and of his contro-

versy which he had with the image worshipers of Rome is as a beacon which illumines the night of these remote times, and reflects afar its brilliant and beautiful light. By its brightness we discern in the distance the Waldensian valleys, where the sacred flame of the gospel which Claude had revived and maintained, continued to burn long after similar fires in other parts had been drowned out by the floods of persecution.

The existance of a sect of Christians separated from Rome, in the north of Italy, is clearly proved also from the epistles of Hatto, who in the year 945, held the diocese of Vercelli, situated between Turin and Milan. In some of them he speaks of persons who had left the church, and describes them as being in the neighborhood of his own diocese. The doctrinal and other points which he specifies as separating them from the church of which he was bishop, appear to be those which were held by the Vaudois.

These facts indicate that the lamp of truth and of freedom of conscience had not been utterly extinguished in the northern part of

Italy, where the Waldensian valleys are located.

In addition to these facts we find that certain persons were from time to time persecuted and put to death, who it appears had imbibed their so called heretical views from teachers from this part of Italy, doubtless from the identical valleys of Piedmont themselves Italy is pointed out, on two occasions as the native country of these abetors of so called heresy. We believe therefore that the facts we have presented go to prove the existence of a faithful church during the early centuries located in the bosom of the Italian Alps. In the next chapter we will lay before our readers more conclusive evidence.

CHAPTER IV.

THEIR ANTIQUITY.—Continued.

WE cannot fix the exact date when these people of the valleys received the gospel, for it is lost in the obscurity of a remote past. History gives us no certain account of their conversion to Christianity. But the facts mentioned in the last chapter leave no doubt that as early as the fourth century at least they were a Christian people, and gave refuge to some who fled from Rome's persecutions.

The Waldenses themselves have a two-fold tradition respecting their origin; one more general, the other more in detail, and both very exact.

In all the persecutions through which they have passed from the fifteenth century and later, in the appeals which they have made at different times to their sovereigns they have uniformly maintained that their religion had been preserved from father to son, from

generation to generation, "from time immemorial." Moreover not only those who lived in the valleys of Piedmont, but all who have laid claim to the name, in all places, have constantly maintained that they received their way or religious belief from Leon, a contemporary of Sylvester, bishop of Rome, under the Emperor Constantine the Great.

Many of the most intelligent pastors suppose that the doctrines of the gospel were first proclaimed in the valleys by Paul himself, and that the valleys became an asylum to which the persecuted Christians fled in the days of Nero.

The Christians of Rome, scattered by this terrible event, would naturally seek refuge in the mountains, and of course would carry the gospel with them. This is the opinion of Henry Arnaud, one of the most intelligent of the Waldensian pastors. He says, "The Waldenses are in fact descended from those refugees from Italy, who after St. Paul had there preached the gospel, abandoned their beautiful country, and fled like the woman mentioned in the Apocalypse, to the wild

mountains, where they have to this day handed down the gospel from father to son in the same purity and simplicity as it was preached by Paul."

And so all their writers agree in placing their origin at a period as early as before Constantine of the third century. Soon after the dawn of Christianity, they assert, their ancestors embraced the faith of St. Paul, and practiced the simple rites of the gospel. The Scriptures became their only guide, the same belief, the same sacraments they maintain to-day, they held in the days of Constantine and Sylvester. They relate that as the Romish church grew in power and pride their ancestors repelled her assumptions, and refused to submit to her authority.

In 1335 Robert Olevitan, whom Leger the historian, speaks of as "one of the most excellent pastors of the valleys," prepared a French version of the Bible. In its preface are found these words, dedicating the work to God "It is to thee alone I present this precious treasure, in the name of a certain poor people, thy friends, and brethren of Jesus Christ, who ever since they were blessed and

enriched with it *by the apostles* and ambassadors of Christ, have still possessed and enjoyed the same."

In presenting their confession of Faith to Francis I of France; 1544, the Waldenses insisted that their belief is "entirely such as they have received from hand to hand from their ancestors, according as their predecessors, *in all times* and in *all ages* had taught them it."

In addressing the Reformers in the sixteenth century, they say, "Our ancestors have often recounted to us that we have existed from the *time of the apostles*. In all matters, nevertheless, we agree with you; and, thinking as you think from the *very time of the apostles themselves*, we have ever been concordant respecting the faith."

Says the moderator of their Synod, in the preface to a new edition of their Confession of Faith, A. D. 1819. "This our professed faith, we have not received from Waldo of Lyons, nor from Luther, nor from Calvin, but we have inherited it from *the earliest times*, from our forefathers, who had received it in like manner from their *remote ancestors*.

In this faith we desire to live and to persevere to the end."

Thus we find their own account of the matter uniformly has been that their religion has descended from father to son by an uninterrupted succession, from the time of the Apostles, and I know not by what law of evidence their own uniform tradition is to be set aside as of no weight.

It is certainly not because it is very improbable. As one historian well says, "There is certainly no improbability in this conjecture, that the gospel was preached to them by some of those early missionaries who carried Christianity into Gaul. The common passage from Rome to Gaul at that time lay directly through the Cotian Alps; and Gaul we know received the gospel early in the second century, at the latest, probably before the close of the first century.

"If the apostle Paul ever made that journey into Spain which he speaks of in his Epistle to the Romans, 15:28, and in which he proposed to go by way of Rome, his natural route would have been in this same direction, and it is not impossible that his voice

was actually heard among these secluded valleys."

The most common opinion among Protestant writers is, that the conversion of the Waldenses was begun by some early Christian missionary, perhaps by some of the apostles themselves, on their way to Gaul, and that it was completed and the church more fully organized by a large influx of Christians at the time of the first general persecution under Nero.

As another writer suggests, "The situation and physical features of the valleys, favor the conjecture that, at a very early period, they were penetrated by Christian evangelists, and resorted to by persecuted Christians, as a retreat in which, secure from merciless foes they might enjoy, although in poverty and hardships, freedom to worship God. If the inhospitable wilds of New England were preferred to pleasant homes beyond the stormy Atlantic by men in pursuit of religious liberty, may we not readily suppose that during the bitter persecutions directed in the first and second centuries against the Christians of Rome and its vicinity, many of the

distressed people of God would gladly flee for shelter and religious freedom to the mountain fastnesses of Northern Italy? The spirit which sustained the early disciples in the midst of the inconceivable corrupting influences of Pagan Rome, and caused them to brave the lions of the amphitheater, or a living death in the hideous gloom of the catacombs, rather than deny their Master, was certainly strong enough to impell many of the Christian brotherhood to abandon Rome and the fertile fields of central Italy, and choose in preference the rigors and privation of an Alpine home, where, comparatively free from molestation, they might "walk with God." It has been observed, also, that access to those regions was not difficult, inasmuch as one of the great military roads of imperial Rome proceeded from the metropolis in the direction of Turin, and passed at no great distance the sheltering valleys."

If their traditions of the early implantation of the gospel in these valleys be rejected it cannot be upon the ground of their improbability.

CHAPTER V.

THIER ANTIQUITY.—Continued.

BUT still more convincing testimony to the antiquity of the Waldensian church is found in the original manuscripts which it possesses, some of them at least fifty years prior to the religious manifestation in which Peter Waldo took the lead.

The general character of these writings is doctrinal and practical, a few are controversial. Although written during a period of general darknes, there is nothing of exaggeration or superstition in them. The moderation and propriety of their language, even on controverted topics, which are frequently touched upon, never leaves them. This is the more striking, since these qualities are extreemly rare among their adversaries.

Among the original works of the ancient Waldenses is a translation of the Bible into the Romance, the Vaudois language. The numerous quotations made from it in the

“Noble Lesson,” “Antichrist” and other treatises of that period are proof of its existence. Leger the historian declares that he possessed a copy of it. In the library at Cambridge, manuscripts of the books of the Bible, or of detached chapters, are deposited written in the Waldensian dialect. The date of this work is not definitely fixed, but it must have been prepared before the eleventh century, for almost all their writings after that period contain passages from it.

From their other ancient writings we mention “The Noble Lesson,” and the “Catechism” which bear date 1100; the “Treatise on Antichrist” and a Confession of Faith, which bears date 1120; and the Treatise on Purgatory, which bears date 1126.

I quote a passage from “The Noble Lesson,” mentioned above.

“Now after the apostles were certain
teachers,

Who taught the ways of Jesus Christ our
Saviour.

And these are found even at the present
day,

If any man love those who are good,

He must needs love God and Jesus Christ.
Now such a one is called a Waldensian,
And worthy to be punished."

This document bears date 1100, and, purely upon literary grounds, it is declared, by the most competent authorities to be a production of the age in which it claims to have been written. From it we learn that there was an orthodox church in these valleys more than fifty years before Peter Waldo became the leader of a religious movement. At the time this "Noble Lesson" was written, as we learn from it, the appellation Waldenses was in use, and had been so long associated in mens' minds with a particular religion, as to have lost, in a great measure, its primary local sense, and to have been employed as expressive of a peculiar religious faith, so that to call a man a Waldensian was to intimate, not so much that he lived in the valleys of the Alps, as that he was an abettor, of what popery stigmatized as the Waldensian heresy.

This with other ancient manuscripts which have come down to our day warrant the conclusion, that long before the days of Peter

Waldo there existed a body of Godly men and women in the valleys of Piedmont, who knew, loved, and professed the truth, not failing to display a banner for the cause of the truth, and to lift up a standard against the enemy which was coming in like a flood. We quote again from "The Noble Lesson."

"For I dare say, and it is very true,
That all the Popes which have been
From Sylvester to this present,
And all the cardinals, bishops, abbots and
the like,
Have no power to absolve or pardon,
It is God alone who pardons, and no other."

To the testimony of the Waldensian writings themselves I will add that of Theodore Beza, whose learning none will dispute, and who enjoyed special facilities for the investigation of the subject. Says Beza, "These are the people who have always preserved the true religion, without allowing any temptation to pervert them." In another place he writes, "The Vaudois are so called from their residence among the valleys and fastness of the Alps, and may well be considered at the remains of the purest primi-

tive Christian church. Nor has it been possible to draw them within the pale of the Roman communion, notwithstanding the horrible persecutions exercised against them. At this time they have churches flourishing, as well in doctrine as in examples of a truly innocent life. I speak particularly of those of the Alpine valleys."

Now the concluding evidence, which I shall adduce to establish the existence of the Waldenses, as a Christian people separate from the papal church, shall be taken from their enemies and persecutors.

The Monk, Belvedere, chief of a mission, sent to convert the Waldenses in 1630, in his answer to the college of "Propaganda fide" excused himself for not having converted a single person, because "the valleys of Angrogna have *always* and at *every period*, been inhabited by *heretics*."

Reinerius Sacho, who is said to have been an apostate from the Waldensian faith, was appointed by the court of Rome, inquisitor against the Waldenses. He devoted his life to the church of Rome, and put forth the most vigorous efforts to bring the people of

the valleys into subjection to the pope. In a book which he wrote about 1245 against heretics he thus speaks, "Among all these sects which still are, or have been, there is not one more pernicious to the church than that of the Leonists, and this on three accounts, The first is, because it is of longer duration. For some say that it has existed from the time of Sylvester; others from the time of the apostles. The second because it is more general, for there is almost no land in which this sect is not. The third, because, since all other sects, through their monstrous blasphemy against God, strike horror into the hearers, this of the Leonists have a great appearance of piety, inasmuch as they live justly before men, and believe not only all the articles of the creed, but every sound doctrine respecting the Deity; only they speak evil of the Roman church and clergy, to which the multitude of the laity are quite ready to give credence." This description fits precisely the Waldenses, and could not be applied to any other known sect.

The Waldenses sometimes connected their religious doctrines and practice with one

Leon who opposed the agrandizement of the church in the days of Sylvester. By their missionary enterprise they had spread themselves abroad over almost every country.

Their lives were simple and pure, They testified, as we have seen in their "Noble Lesson" against the errors of Rome. This is very striking testimony to be borne by an enemy, an apostate, and an inquisitor. In another place in his book he distinguishes between these persons whom he here calls Leonists and the followers of Peter Waldo, And indeed his intimation of their long continuance precludes all idea of confounding them with the followers of the merchant of Lyons.

But surely the most obstinate opponents of the antiquity of the Waldenses must give way before the testimony of Claude Scysel, Archbishop of Turin, who, in a book against the people of the valleys, uses this language, "The sect of the Vaudois took its origin from one Leo, a truly religious man, who, in the time of Constantine, preferred living in poverty, with simplicity of faith, to the reproach of accepting a rich benefit with Sylvester."

Mosheim also mentions the Leonists as identical with the Waldenses.

Marco Aurelio Lorenzo, is another witness from the enemies of this people. He was joint lord of the valley of Lucerna, and Grand Prior of St. Roc. This ecclesiastic was regarded, and employed by the papacy as the most effective, and available instrument for the oppression of the people of the valleys, and the extermination of their faith. Being ardently desirous to overturn from the foundation the claims to a high antiquity put forth by the Vaudois church, he studied the subject with great minuteness, his facilities for doing so being unsurpassed. The result of his prolonged investigations were given to the world in the year 1632, in a volume in which, while he breathes inveterate hostility to the Vaudois faith, he makes the following remarkable acknowledgement, "That no certainty can be had of the origin of that sect, but, at least that it was not a new sect in the ninth and tenth centuries." If such a concession was extorted from such a man, the claims of the Vaudois church to an ancient standing must be of no ordinary strength.

One more testimony and I will end this argument. Samuel Casini, a Franciscan monk says with positiveness in a work of his, "The errors of the Vaudois consisted in not admitting the Roman to be the sacred mother church, or obeying her traditions," although he could not for his own part, "deny that they acknowledged the Christian church, and had *always* been, and *still continued* to be members of it."

Thus it is Roman Catholic writers as far back as 1250, represent the Vaudois as the oldest sect of heretics, as "soiled by an inveterate heresy."

It seems scarcely possible, in the face of such testimonies, for any one to deny the true apostolic succession of the Vaudois church. No one can say definitely when Christianity was planted in these secluded valleys of the Alps. No one can prove that these people at any time submitted to the Pope as the infallable head of the church. No one can show that they ever accepted the erroneous doctrines of Rome or followed her corrupt practices. God still preserved Himself a remnant that did not kiss St. Peters' great toe, or bow to images.

CHAPTER VI.

THEIR DOCTRINE.

IN doctrine the Waldenses insisted upon the foundation principle that the Word of God, independent of every other authority is to be recognized as the infallable and only rule of faith and practice. Their own expressive language as taken from their ancient Confession of Faith, is, "We hold in abomination human inventions as anti-christian, inventions for which we are disturbed, and which are prejudicial to liberty of spirit." So rigidly did they adhere to this principle that they were sometimes charged, by their Roman Catholic antagonists, with making a Pope of the Bible. And indeed the Bible was to them far more than Pope; it was the certain revelation of Gods will.

In the earlier ages, when they were widely scattered over the Christian world, there was, no doubt, some crudeness in their doctrinal teachings. But their supreme rev-

erence for the Bible, and their continual study of its pages, led them to a knowledge of Christian doctrine, which every day became purer and more complete, and to a testimony against the arrogant claims of the pope, and the decrees of the Catholic councils, which only enraged the papacy the more against them.

A complete and minute parallel between the Waldensian doctrines and those of the primitive church would detain us too long, we must therefore confine ourselves to the principle features of their own tenets.

They hold that the decrees of the Pope and councils, and the teaching of the fathers are to be followed only so far as they agree with the Word of God; that the reading and knowledge of the Scriptures are equally free to both laity and clergy; that baptism and the Lords Supper are the only sacraments of the New Testament Church; that in the Supper both elements are to be received by the people as well as by the priest; that the bread and wine are signs and symbols of Christ's body and blood, that the sacrifice of the mass is impious, to say prayers for the

dead is downright folly; that Purgatory or any middle state of departed souls, is but an invention of men; that the invocation of saints is idolatry; that the church of Rome is the Apocryptical whore of Babylon; that the pope has no lawful primacy over the Church, or any title to both civil and ecclesiastical authority; that vows of celibacy are an invention of men; that monkery is but a stinking carcass of devotion. In short, they boldly opposed all the corrupting errors of papal Rome. Their submission to and reverence for the Word of God as the only rule of faith and life, and their general and familiar acquaintance with the teaching of the Word, led them to resist unto blood the encroachment of Rome's errors and corruptions. And that they did protest against the papal inventions is proved not only from their own statements, but from the statements of their enemies and persecutors.

I think I cannot do better than to copy the several articles of their ancient Confession of Faith, bearing date A. D; 1120. The correctness of this date, and also the dates of their other ancient manuscripts, is vindicated

in Monastiers, History of the Vaudois Church.

Chapter X.

Article 1. We believe and firmly hold, all that which is contained in the twelve articles of the symbols, which is called the Apostles Creed, accounting for heresy whatsoever is disagreeing and not consonant to the said twelve articles.

Article II. We do believe there is one God, Father, Son, and Holy Ghost.

Article III. We acknowledge for the Holy Canonical Scriptures, the books of the Holy Bible; (here follows the list of the books of the Old Testament which the Jews had received as inspired, and the books of the New Testament as generally received.)

As to the apocryphal books they say "We read them for the instruction of the people, but not to confirm the authority of the doctrines of the Church.

Article IV. The books above said teach this: That there is one God, Almighty, All-wise, All-good, who has made all things by his goodness, for he formed Adam in His own image and likeness; but that, by the envy of

the Devil and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam and by Adam.

Article V. That Christ was promised to our fathers who received the law, that so knowing by the law their sin, unrighteousness, and insufficiency, they might desire the coming of Christ to satisfy for their sins, and accomplish the law by himself.

Article VI. That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, and not for the cause of good works, for all were sinners; but that He might show us grace and mercy as being faithful.

Article VII. That Christ is our life, truth, peace, righteousness, as also our Pastor, Advocate, and Priest, and who died for the salvation of all those who believe, and is risen for our justification.

Article VIII. In the like manner we firmly hold, that there is no other Mediator and Advocate with God the Father save Jesus Christ; and as for the Virgin Mary, that she was holy, humble, and full of grace; and in like manner do we believe of all the Saints,

namely, that being in heaven they wait for the resurrection of their bodies at the day of judgment.

Article IX. We believe that after this life there are only two places, the one for the saved and the other for the damned; the which two places we call Paradise and Hell, absolutely denying the Purgatory invented by Anti-Christ, and forged contrary to the truth.

Article X. We have always accounted as unspeakable abominations before God, all those inventions of men, namely, the feasts and vigils of saints, the water which they call holy, as likewise to abstain from flesh on certain days, and the like, but especially the masses.

Article XI. We esteem for an abomination and as Anti-Christian, all those human inventions which are a trouble or prejudice to the liberty of the spirit, and produce distress.

Article XII. We consider the Sacraments as signs of holy things, as the visible emblems of invisible blessings. We regard it as proper and necessary that the faithful

use the said visible forms when it may be done. Notwithstanding which, we believe that the said faithful may be saved without these signs, when they have neither place nor opportunity of observing them.

Article XIII. We acknowledge no other Sacraments but Baptism and the Lords Supper.

Article XIV. We honor the secular powers with subjection, obedience, promptitude and payment.

Such was their Confession of Faith as formulated in the year A. D. 1120. They must have possessed it long before this time, for it is evidently the result of long continued study of the Word of God in contrast with the teachings of Rome. Around it they rallied and freely poured out their hearts blood in its defense.

Besides this they had a Catechism for the young, an Exposition of the Creed, the Lords Prayer and the Ten Commandments, all eminently scriptural and devotional.

In an age when the Bible was unknown to bishops, and when priests could not write their own name, these poor peasants were in-

timately acquainted with the Word of God, and plainly taught its doctrines.

During the first centuries of their history they used for the most part if not exclusively the Psalms of that Bible in their worship of God. Says Milner "In those ages when darkness covered the earth, and gross darkness all other people, the Vaudois, as Thuanias, their enemy, relates, could all read and write."

They were acquainted with French so far as was needful for understanding the Bible, and the singing of Psalms. The author of "Authentic Details of the Waldenses." once and again refers to the singing of Psalms as a part of their public worship. A writer of an article on this ancient people in Harpers Monthly says, "The Psalms of David, chanted in the plaintive melodies of the Vaudois, echoed far above the scenes of rapine and carnage of the desolate valleys." In a letter in the Preacher, Vol. IX, No. 50, we find this description of their worship, given by a gentleman traveling in Piedmont, "At half past ten pastor Bonjour entered his well-filled Church, and commenced by the

usual invocation, then a portion of the 89th Psalm was sung, in which the people joined universally, all having Psalm books, with music for the whole Psalm. In the morning while the young Vaudois girl of the inn was preparing the breakfast table, we asked her if Psalms alone, or hymns likewise were sung in the churches? She disappeared, and brought back in her hand a neat gilt volume in a small leather case, and with the honest pride which accompanies any allusions or explanations connected with their worship, said, we should find there the Psalms of David, with the music, and that they used no other."

Their attachment to this part of the Word of God was very striking. Milner says, "It was required of those who were to be ordained to the ministry, along with other Scriptures to commit to memory the writings of David" referring to the book of Psalms.

Singing Psalms was not only a part of their worship, but also their recreation from labor and their solace at work. The women carrying their milk from the pasturage, and the laborer in the fields, the shepherd on the

mountain side, and the mechanic in his workshop, cheered themselves by singing the Psalms of David. They committed them to memory in French, and sang them without book, and were so noted for Psalm-singing that for any one to be found singing Psalms was taken for good proof that he was a Vaudois. Upon their return to their native valleys under Henry Arnaud, after the battle of Salabetrard, "they had the infinite satisfaction of finding their church at Prali standing. They removed everything that savored of Romish idolatry, and sung the 74th and 129th Psalms. * * * * It is here worthy of remark, that God permitted that the first service heard by the Vaudois, on their return to their valleys, should be performed in that temple of which Monsier Lidet was minister, who, for singing psalms under a rock, and preaching publicly the true faith, lost his life on a gibbet." This quotation is from "Authentic Details," P. 318. And to this day it is said that the valleys of the Vaudois echo these songs of Zion in the ear of the traveler.

At present like many of the Protestant churches, they do not adhere exclusively to

the inspired hymns of the Bible, but make use also of hymns of human composition.

The papists have charged them with denying infant baptism, and anti-pædo-baptists claim that they never administered this ordinance but to adults. But their own writings from the 11th century onward disprove this position. They undoubtedly held the doctrine of infant baptism and practiced it accordingly.

“Baptism” they say, “is administered in a full congregation of the faithful, to the end that he that is received into the church may be reputed and held of all as a Christian brother, and that all the congregation may pray for him that he may be a Christian in heart, as he is outwardly esteemed to be a Christian. *And for this cause we present our children in baptism*, which ought to be done by those to whom the children are most nearly related, such as their parents, or those to whom God has given this charge.”

Referring to the superstitious additions to baptism which the papists had introduced, they say in one of their ecclesiastical documents, “The things which are not necessar

in baptism are, the exorcisms, the breathings, the sign of the cross upon the head or forehead of the *infant* etc.”

It is true, in the times of persecution this ordinance of baptism was not administered to their children with any great degree of regularity. This fact is explained by one of their historians thus, “Being for some hundreds of years, constrained to suffer their children to be baptized by the Romish priests, they deferred the performance of it as long as possible, because they detested the human inventions annexed to the institution of that holy sacrament, which they looked upon as so many polutions of it. And by reason of their pastors, whom they called Barbes, being often abroad traveling in the service of the church, they could not have baptism administered by them. They, therefore, sometimes kept them long without it. On account of which delay, the priests have charged them with that reproach. To which charge not only their adversaries have given credit, but also many of those who have approved of their lives and faith in all other respects.” †

Page 12 † See John Paul Perrins account of the Doctrines and Order of the Waldenses and Albigenses. Sir Samuel Morelands, do: and also Legers History.

As to the claims of anti-pædo-baptists, Miller, on Infant Baptism, has this to say, "A small section of the people bearing the general name of Waldenses, followers of Peter de Bruis, while they agreed with the mass of this denomination in other matters, differed from them in regard to the subject of baptism. They held that infants were not capable of salvation; that Christian salvation is of such a nature that none can partake of it but those who undergo a course of rigorous self-denial and labor in its pursuit. Those who die in infancy not being capable of this, the Petrobrusians held that they were not capable of Christian salvation; and, this being the case, that they ought not to be baptized. * * * But the Petrobrusians were a very small fraction of the great Waldensian body; probably not one thirtieth of the whole." This practice of the Petrobrusians accounts for the claim that the Waldenses refused to administer baptism to infants. But the doctrine held by this fragment of the Waldensian body is not the doctrine of the anti-pædo baptist of our day.

And if it was their doctrine it would not

be a proper statement of the case to claim the practice of this small portion for the whole body, in the face of their present practice and ancient documents. As Miller says, "The real state of the case may be illustrated thus. Suppose it were alleged that the Baptists in the United States are in the habit of keeping the seventh day of the week as their Sabbath; Would the statement be true? By no means. There is, indeed, a small portion of the anti-pædo-baptist body in the United States, usually styled the "Seven day Baptists," probably not a thirtieth part of the whole body, who observe Saturday of each week as the Sabbath. But notwithstanding this, the proper representation, no doubt is, that the Baptists of this country keep the Lords day as the Sabbath."

We learn from "Authentic Details" * that their mode of baptism was sprinkling. "In the holy sacraments the bread was, until 1630 broken into three parts, and the water thrice sprinkled in baptism, in remembrance of the Trinity." * Since that time this peculiar practice of breaking the bread three

* Authentic Details, page 136.

times, and sprinkling three times has been abandoned.

Such is a brief outline of the doctrines of the Waldensian church, as expressed in their own Confession of Faith, and gathered from the statements of their own historians. It is far from being a complete system of doctrine, but as far as it goes it is a pure system, as far as it is given to human weakness to express it. It is what we would expect as flowing from the Word of God received with a humble and submissive heart and faithfully studied.

CHAPTER VII.

THEIR LIFE.

THE life declares what the controlling principles are, and determines their character. As the Saviour has said "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

It is not enough that a man or a church hold the true doctrine, but the true doctrine must be allowed to shape and control the life. "Not every one that saith unto me Lord, Lord shall enter into the kingdom of God, but he that doeth the will of my Father which is in heaven." Professing Christians ought ever to bear in mind that the religion of Christ is a life, and not merely a profession of faith, not merely the acceptance of an

orthodox creed. It is true the Savior, in answer to the question, "What must we do that we might work the works of God?" replied, "This is the work of God that ye believe on Him whom he hath sent." But it is evident that He speaks of faith here not merely as an act of assent to His claims, but as a principle of action, as a power that lays hold upon the heart, out of which are the issues of life, and moulds and controls those issues. It is the controlling faith that will condemn or acquit a man at Gods judgment bar. And it is the faith that controls the life of the church that determines the true nature of the doctrines which she professes. The life tests the character of the doctrines. If the life is a Christ-like life we know at once that the man is under the influence of Christs doctrines. This test applied to the Vaudois church plainly shows them to be under the influence of true Christian doctrine.

One of the distinguishing characteristics of this ancient Christian people was their familiarity with the Bible. Their barbes or pastors were required to commit to memory the whole of the Gospels, a good part of the

writings of David and Solomon, and the prophets.

But this familiar acquaintance with the Bible was not limited to the "barbes," every class of the people made it their daily study. The laborious rustic, the humble artisan, the mountain cowherd, the mother of the family, the young girl watching the cattle, and working the while with her spindle, studied the Bible attentively and conscientiously. The inquisitor Rainier, reports that some of the common people could repeat the whole of the book of Job, and many of the psalms. The same author puts into the mouth of a Vaudois missionary the following words: "Among us, it is an unusual thing if a woman cannot repeat, as well as a man, the whole of the text in the vulgar tongue," "A great knowledge of the Scripture distinguished men and women among them" says Neander. They obeyed the apostles injunction to "let the word of Christ dwell in them richly."

Such a general acquaintance with the Word of God marks off a peculiar people, which in all probability will be "zealous of

good works." In point of intelligence it placed them in striking contrast with their papal neighbors, to whom the Word of God was a forbidden book, and many of whose priests could not read a word from the sacred volumn. And while this characteristic marks them off as peculiar it at the same time indicates a people of a deeply reflective and religious character. It is a peculiarity which Christians of our own day would do well to emulate. With all of our modern helps for the study of the Bible it is to be feared that our people are not as well read in the Bible itself, as they ought to be, or as well as these primitive Christians were.

And from the testimony of their enemies, it is evident that this Word of God was the rule of their practice as well as of their faith. They dressed by this rule. The inquisitor, Rainier, in his book against the Valdenses, bears this testimony, "The heretics may be known by their manners and their language; for they are well ordered and modest in their manners; *they avoid pride in their dress, the materials of which are neither expensive or mean.*" It is evident that they understood

the Bible to claim the prerogative to govern in the matter of dress. When Paul taught that whether we eat or drink or whatsoever we do, we should do all to the glory of God, they understood that they were to dress to Gods glory. They therefore, in accordance with the Divine direction "adorned themselves in modest apparel," "not with broidered hair, or gold, or pearls, or costly array" Their adorning was "in that which is incorruptable, even the ornament of a meek and quiet spirit, which in the sight of God, is of great price."

It will be a grand day for the cause of Christ when Christians return to that simplicity in dress recommended by the Word of God. It is a difficult subject upon which to lay down a rule, but those who earnestly desire to be guided by Gods Word and Spirit will be able to avoid the two extremes of shabbiness and extravagance, and will be apt to dress in such a way as to hush the foolish silly, idle talk about dress which now almost entirely absorbs the time and converse of many.

“Tis not the casket that we prize,
But that which in the casket lies.

These outward charms that please the
sight,

Are naught unless the heart is right.”

They had learned also from the Word to
“be dilligent in business.” An idler was
not tolerated among them. Says one of their
persecutors. “They labor constantly.” Says
another in describing the Vaudois, “They
never eat the bread of idleness, but labor
with their own hands for their livelihood.”

They were chaste in their conduct. Says
Claude DeSycel “For their lives and moral
behavior, the Vaudois are without reproach
before men, and do their utmost endeavors
to keep the commandments of God.” Thuan-
as writes “They are such scrupulous observ-
ers of honor and chastity, that their neigh-
bors, though of a contrary faith, intrusted
them with the care of their wives and daugh-
ters, to preserve them from the insolence of
the soldiery.” This occurred in 1560 when
the Catholic troops were quartered at LaTour,
and the Waldenses had retired to the mount-
ains. Their Catholic neighbors sent their

wives and daughters to the mountains with the Valdenses that their chastity might not be violated by the brutal soldiers.

“This admirable purity is still respected in the valleys,” says the writer of Authentic Details, “and, notwithstanding the corruption of the age, we must look through a long series of years to find one of the females who have not observed it.” In their ancient book of discipline they prohibit dancing as an impure amusement. I will give their testimony in their own quaint and expressive language. “A dance is the devils procession, and he that entereth in to the dance entereth into his procession. The devil is the guide, the middle, the end of the dance. They that deck their daughters for the dance, are like those that heap on dry wood on the fire to make it burn well.” It is not strange when they were so careful about their amusements that they maintained such marked chastity of character.

They were noted for their temperance, taking the word in its broadest sense. I quote from Rainier their inquisitor, a rabid Catholic, who bent his powers to the utmost

to destroy them. In describing their manners he says, "They were temperate in eating and drinking. * * * They are on their guard against the indulgence of anger. * * * They may be known also by their concise and modest discourse; they guard against indulging in jesting, slander or profanity." With reference to profanity, it was of the rarest occurrence. Their reverence for God's names, titles, ordinances, Word and works was such that the third commandment was scarcely ever broken. Their own historian Leger, writes "There are also ordinances against blasphemy and swearing; but during the twenty three years I have been minister, and twelve moderator, no one instance of the kind has ever occurred; and I am convinced in a whole century here one should not hear the name of God taken in vain."

With reference to their use of intoxicating liquors as a beverage Rainier says "They do not frequent *taverns* or dances, and are not addicted to other vanities." I cannot refrain from quoting again from their own book of Discipline on this subject. "A tavern is the fountain of sin, the school of the devil, it

works wonders befitting the place. It is in the manner of God to show his power in the church, and to work miracles there—that is to say, to give sight to the blind, to make the lame to go, the dumb to speak, the deaf to hear; but the devil doth quite contrary to this in a tavern, he goeth in uprightly, but when he cometh forth he cannot go at all, and he hath lost his sight, his hearing and his speech. The lectures that are read in this school of the devil are gluttonies, oaths, perjury, lying, and blasphemies, and various other villainies. For in a tavern are quarrels, slanders, contentions, murders; and tavern-keepers that suffer them are partakers of their sin and that wickedness they commit.” The above quotation is interesting as showing the position which the true church of Christ held upon the temperance question eight hundred years ago. It helps us to measure our progress back to primitive times. Under the constant pressure of temperance work for the past fifty years, the Protestant Church of America has reached a little higher point in her testimony against this immense social and political evil. But in some of the fath-

er lands of the church this Waldensian testimony might well put the church to shame.

They recognized and submitted to the authority of the secular powers. In the language of their own Confession of Faith Article XIV. "We honor the secular powers with subjection, obedience, promptitude, and payment." And to this article they were faithful. They were in subjection to the powers that were over them. They recognized the civil power as an ordinance of God, and they never resisted that ordinance at any time only when their religious faith, and freedom to worship God according to the dictates of their own conscience, as enlightened by the Word of God was interfered with and then they resisted unto the death. According to the testimony of some of their own sovereigns they were the best of citizens, In no case were they ever charged with showing disrespect to the reigning sovereign, or manifesting a spirit of insubordination save only in matters pertaining to their faith and conscience. When an order came from the French government in 1592 to the governor of Salucis to destroy all the Waldenses of

that place, it drew forth this testimony from one of the council of that town. "That his majesty must assuredly have been misinformed as to these poor people, who were good men, and did him honorable and faithful service, living peaceable with their neighbors, with whom indeed there was no fault to find, except their religion." But this indeed was their great crime, they professed and practiced a religion that made them good people and haters of all evil; and because of this they were destroyed.

Such in brief is the testimony of their own bitter and unrelenting enemies to the purity and nobility of their practical life.

They endeavored to regulate it minutely by the rules of the gospel of Christ. To them the Bible was a practical book, many seem to look upon it as purely theoretical, and setting forth theories which are either impossible, or were not designed to be put in practice. But the Waldenses regarded it as a rule of life, and they were a peculiar people indeed in contrast with the votaries of Rome or the non-Christian world.

And in any age the individual or the

Church that makes the Bible the practical rule of life in every particular and relation will be marked off as peculiar. In our day the line of demarkation between the Church and the world is not as it was in the primitive times, or in the days when the Waldenses constituted the only true visible Church. Is it because Satan's kingdom has made such rapid strides in the way of reform? Has Satan indeed caught the spirit of reform, and is he moulding his kingdom so closely after the pattern of Christ's Church that we can scarcely distinguish between them? Or has the Church ceased to administer her government and regulate her life by the Divine Rule? Is the Church, in the very midst of her noisy reforms, silently and steadily lowering her principles toward the world's standard?

CHAPTER VIII.

FORM OF CHURCH GOVERNMENT.

If it is true, as history seems clearly to indicate, and as many scholarly men admit, that the Waldensian church was the depository of the truth during the dark ages, and that from their never-extinguished lamp, the light of the gospel, at length, spread over Europe, they have surely no small claim on our veneration and regard; and among other questions, that of their church policy cannot be least in interest and importance.

If in their doctrines and life, they “accounted as an unspeakable abomination before God all those inventions of men,” and were guided exclusively by the word of God, we might reasonably expect to find them appealing to the same guide in their administration of church government. And so we learn from

their history that on the matter of government and discipline they remained true to their principles, and did not follow the traditions of men, but endeavored to follow their Divine Guide Book. As nearly as they could they attempted to follow the Apostolic Model in their church organization and administration. And while the Church exists now under various forms of government, each claiming to be the most scriptural, the question as to the polity pursued by these primitive Christians cannot be without interest. It is true their custom, whatever it may have been does not authoritatively decide this momentous question; but their opinions as expressed by their custom, it must be allowed, has considerable weight.

What, then, was their mode of conducting the government and discipline of the church? That they were and continue to be Presbyterian we believe to be the truth in the case. That is we believe from their own records, and from representations of their enemies, that they always maintained ministerial parity; the government of the church by elders, of which the minister was equal in rank and

authority with the others, and not higher; the union of congregations under courts of review and control.

Their ecclesiastical system is now undoubtedly Presbyterian. "Their discipline" says Dr. Gilly, "is now Presbyterian, *very much* resembling that of the church of Scotland." They are admitted into the Pan Presbyterian Council as a Presbyterian body.

But was this their primitive form of government? If not, when was it introduced into the valleys of the Waldenses? Dr. Gilly, himself an Episcopalian, intimates that Presbyterianism was thrust upon them in 1630. In that year all of the Vaudois pastors, with but two exceptions, were removed by the plague which devastated the valleys; recourse was had to Geneva and France for a supply of preachers, and those who were sent being Presbyterians, they brought with them and established in Piedmont that form of church polity which now prevails.

But this supposition wants proof. The wish must have been father to the thought. It is clear that if Presbyterianism was intro-

duced into the valleys from any other source than the Word of God, it must have been long prior to 1630. Leger, one of the historians of the Waldenses, who himself was a pastor in the valleys nearly twenty-four years, during twelve of which he acted as Moderator of Synod, speaks of the supply of ministers from France and Geneva in 1630. And he states that in consequence of this influx of foreign ministers, several changes, which he carefully enumerates, took place in the Vaudois church. Among these changes was the substitution of the French language instead of the Italian in preaching, the abandonment of the practice of trine aspersion in baptism, and of the trine fraction in the Lord's Supper; the giving up of the use of unleavened bread in that ordinance, and some others. Among these changes, it is not hinted that any change took place in the government of the church. It is true, he says other changes of less importance, than those he mentions took place, but it is clear that he could not include in these so important a one as the change from an Episcopal form of Government to a Presbyterian form.

At the time this change is supposed to have taken place Leger was pursuing his studies at Geneva and therefore could not have been ignorant concerning it. If Presbyterianism was not their original form of government we ask again when was it thrust upon them?

Aeneas Sylvius, afterwards Pope Pius II, says, "They" (the Waldenses) "deny the hierarchy; maintaining that there is no difference among the priests, by reason of dignity or office." Medina, a learned prelatist in the council of Trent, asserted that the Waldenses agreed, in company with many of the fathers, with Arius, who rejected episcopacy. Belarmine acknowledges that the Waldenses denied the divine right of Prelacy.

We learn the same facts concerning them from their persecutors. Rinerius says that their contempt of ecclesiastical power was their first heresy, which under the influence of Satan, precipitated them into innumerable errors. * * * * They despise all ecclesiastical customs which are not read in the gospel; such as Candlemas, Palm Sunday, the reconciliation of penitents, the adoration

of the Cross on Good Friday, the feast of Easter, and the festivals of Christmas and the saints." Leger says their "pastors assumed with equal readiness, the name of priests, of pastors, of barbs, and even of bishops." If these representations are true they were as far removed from any form of prelacy as could well be imagined.

If we take up their book or tract entitled, "The Ancient Discipline of the Evangelical Church of the Valleys of Piedmont," which belongs to the early part of the twelfth century, we get quite a clear insight into their church polity. At the risk of being tedious I will transfer to these pages such portions of this ancient document as seems to bear upon this subject. In article II, of this discipline it is said concerning pastors "all those who are to be received as pastors among us, while they remain with their relations, they entreat us to receive them into the ministry, and afterwards, having good testimonials, they are, by the imposition of hands, admitted to the office of preaching. He that is last received ought to do nothing without the license of him that was received before

him; and in like manner the former ought to do nothing without the license of his associates to the end that all things among us may be done in good order. * * * *

Among other powers which God has given to his servants, he hath given them authority to elect the leaders who govern the people, and to constitute the elders in their charges, according to the diversity of the work in the unity of Christ, according to the apostle in the Epistle of Titus in chapter I: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

"When any of us, the aforesaid pastors, fall into any gross sin, he is both excommunicated and prohibited from preaching."

In article IV, it is said, "We that are pastors assemble once a year, to treat of our affairs in a general council." This general council was composed of all the ministers and two elders from each parish. Ackland, an Episcopalian, says of this council, "The Synod, presided over by the Moderator, has *always* possessed the chief authority in the

Waldensian church. It was composed, as at present, of all the pastors and a portion of elders deputed by the people."

I will add a few lines from their "Noble Lesson" as to the ordinary duties of the pastor. "But this ought they do who are pastors. They ought to preach to the people and pray with them, and feed them often with divine doctrine." And in this treatise the pastor is presented as the substitute, in the Vaudois church, for the cardinals, bishop and abbots of papacy. Surely if the Vaudois had possessed any ecclesiastical offices of a higher order than the preaching presbyter, care would have been taken in some of these documents to have given him a little preeminence.

It is abundantly evident, then, that the Waldensians never submitted to, nor adopted the Catholic form of the Episcopacy. And it is just as evident so far as these records go that they were just as far removed from any known form of the Episcopate. And it is no less evident from their whole history, and especially from these ancient ecclesiastical documents that they were not independents, or Congregationalists.

From the foregoing statements taken from their enemies, from their own historians, and from their own ancient church documents we condense the following points :

(1.) All their pastors were of equal official authority.

(2.) Ruling elders, in authority with the pastors, and elected by the congregations, were united with the pastors in the government of the church.

(3.) The Synod was composed of all the pastors together with one or more elders from each congregation.

(4.) No one was admitted to office of the ministry except by an approving vote of the Presbytery or Synod, and when so approved, he was set apart to that office by the imposition of hands. This act it appears was performed by the Moderator as the agent or organ of the constituted court.

(5.) This court possessed the power of deposing any of its members from their office upon conviction of gross sin.

(6.) The Moderator of Synod seems to have been chosen for life, or for some considerable term of years, but this is in no way

discordant with Presbyterian principle, although it is out of harmony with the general Presbyterian usage of our day.

We conclude therefore that in all essential particulars the Waldensian Church was, as it is now, Presbyterian in church government and discipline. And they themselves claim that there has never been any radical change in their leading principles or constitution.

It is not for the writer of these unpretentious pages to enter upon the discussion of the merits of the question concerning church government, but simply to record the facts as nearly as he can arrive at them, with reference to the ancient church of the valleys. And this he has attempted to do with conscientious care, feeling assured that the question of church polity rests not upon the authority of the Waldenses, notwithstanding their venerable antiquity, but upon the authority of the King and Head of the Church. "To the law," then, "and to the testimony." By this standard we should desire to have our principles tried and our life and conduct regulated.

CHAPTER IX.

EARLY MISSIONARY ENTERPRISE.

ONE of the most interesting features of this ancient church was its missionary zeal. In this respect they very much resemble the Apostolic Christians, who, the more they were persecuted, and the greater the dangers, the more did they consecrate themselves to the work of disseminating the pure gospel of Christ. Like the followers of Christ at the time of the first persecution in Jerusalem, before the death of the Apostles, "they went everywhere preaching the gospel."

As one of their own historians declares, "with a deep sense of the blessedness of knowing and serving God, according to the pure gospel of Jesus Christ, the more that the adjacent countries were continually sink-

ing lower into the errors and superstitions of Rome, the Vaudois church was sensible of the duty that resulted from her position and her obligation to her supreme Head. She was aware that if she had received and preserved the faith by the reading and preaching of the Word of life, she was also bound, in gratitude to the Saviour, and from love to her brethren who were plunged in error, to make known to them the gospel which "is the power of God unto salvation to every one that believeth." That is, this church recognized the command which the Saviour addressed to the Apostles at the time of His ascension, as addressed to herself: "Go into all the world and preach the gospel to every creature."

For this purpose the people contributed frequently and liberally, and the elders carried their contributions to the Synod or general council, and it was there distributed. In article IV, of their ancient Discipline, concerning elders we read: "The money which is given by the people, is by us carried to the aforesaid general council, and afterwards the same is taken and distributed by our

stewards; part of the money being given to such as are sent upon journeys for the occasion, and part of it given to the poor."

The fifteen parishes of the valleys, had many more missionaries in the field than they had employed at home. Their little church was verily a '*Lux locet in tenebris*,' a light shining in the darkness. They did not put their light under a bushel, but upon a candlestick, and its beams, though sometimes flickering and almost quenched, finally prevailed to in some measure dispell the darkness.

Walter Maps relates that "In the year 1179, two teachers of the Waldenses, clad in garments of coarse gray woolen cloth, and bare-footed, appeared in Rome. They presented the Lord Pope, a book written in the French tongue, wherein were contained text and gloss of the Psalter, and likewise many books of both laws, and with much urgency demanded that the liberty of preaching might be confirmed to them." It seems that the Pope did not interfere with them at that time, but that their demand was granted.

Indeed during what are called the dark

ages, it seems that all the faithful members of this church regarded themselves as missionaries. They did not, it is true, without the laying on of the hands of the Presbytery, assume the duties of ordained ministers, but they felt that they were divinely commissioned to preach the gospel. In the same text where they read "And the Spirit and the bride say, Come," they read also "And let him that heareth say, Come;" and they acted under this commission. Bernard, of Foncald, a Roman Catholic author of the twelfth century, speaking of the members of the Waldensian church that were scattered through France, says: "They all preach here and there, without distinction of age or sex, and maintain that every one who knows the Word of God ought to spread it among the people and preach it." Says an anonymous writer of the following century: "They employ all their zeal in drawing numbers with them into error. They teach very young girls the Gospel and the Epistles, that they may be habituated to embrace error from their infancy; and when they have learned a little in these books they use their utmost ef-

forts to teach others, wherever they may happen to be, if they consent to hear them favorably."

But it is evident from the passage which I have quoted from their ancient Discipline, that beside this general missionary work, they had a regularly organized work under the special control of their Synod. And we learn that one of the duties of the Synod was to examine and admit the students who were eligible for the sacred ministry, and appoint those who were to go out as missionaries. These were sent out two and two; "one, who was more familiar with the places, roads, persons, and affairs, and the other belonging to the newly chosen, in order that he might acquire practical knowledge."

Their principal training for the ministry, either at home or in the missionary field, was the study of the Bible itself. This was almost their only text book in the earliest ages. They had no Marckie Medulla, or Ridgely, or Anderson, or Dick, or Hodge. It was in the almost inaccessible solitude of the Pra-del Tor that their theological school was located. There those preparing to be

ministers of the Word committed to memory the gospel of Mathew and John, the Catholic epistles, and a portion of Paul's writings, together with other portions of the Word. They were instructed also in Latin, Italian and the Romance or old French languages. And when they had passed their examination before the Synod and had been set apart by the imposition of hands and prayer, they were accounted regular ministers of Christ's gospel.

Says one historian: "Whilst in the monasteries and theological schools of all Europe, the Bible was a forbidden book, and almost unknown, the simple minded young dalesmen of Pra-del-Tor, prepared themselves for the work of the ministry by laying up in the memory large portions of the Word of God."

In our day we have not too much systematic theology, but we have not enough, perhaps, of the old time familiarity with the Word of God itself. It is the Word which is the sword of the Spirit. The Saviour in His contest with the Devil in the wilderness gives us a fine illustration of the utility of a familiar acquaintance with the very language of Scrip-

ture. Often times the enemy will cut us to pieces if we are compelled to whet our sword before we can use it, or if we let it rust in the scabbard, and cannot without difficulty draw it forth. The instructions in our Theological Seminaries would not be less efficient if more time was given to what we may call the study of the naked Word.

Equiped with this sword of the Spirit, bright and burnished, and clad indeed in the whole armor of God, the missionaries of the Waldensian church went forth as sheep among wolves. The surveillance of the Roman Catholic spies and inquisitors soon taught them the necessity of being "wise as serpents and harmless as doves." But notwithstanding the labor and peril of this missionary work, we are told, that "those who were fitted for the service readily undertook it, because it was for the honor of God and the salvation of man." It seems that the authority of their higher court was so much respected that those who were appointed to a certain work by it did not think of refusing or declining the service. And it will be a blessed day for our churches in this land

when Ecclesiastical authority has that respect paid to it which is due. Our Home and Foreign fields of labor will not then be so destitute of laborers.

Often times these early missionaries could not with safety carry a copy of the Bible with them in their journeys, because if found upon their person, it was regarded by the papal church as *prima facie* evidence of the crime of heresy, just as the possession of instruments for counterfeiting the money currency of our country is taken as evidence of guilt.

But having it stored away in the treasure house of the memory beyond the reach of papal rage and fire, they were never found without their weapons. Thus in spite of the most rigid watchfulness on the part of the Pope's spies they were enabled to sow the seed of the gospel over a very broad field, so that Bernard says, "These Waldenses, although condemned by the sovereign pontiff, Lucius II, continued to pour forth with daring effrontery, *far and wide all over the world*, the poison of their perfidy."

It is a matter of well attested historical

fact that in the thirteenth, fourteenth and fifteenth centuries, when gross darkness had settled down upon almost all of Europe, they had their congregations in Calabria, and in every principal city in the southern part of Italy, as well as in many places in France, Holland, Germany and Bulgaria, and even in Philadelphia in Asia Minor. So numerous were their stations that it is said, their missionaries could go from Cologne to Florence and stop every night on the journey with those of the same faith.

We have already observed that often times this missionary work was conducted with the greatest secrecy, in order to preserve themselves and their followers from the fell rage of the Catholics. Neander records that many of their missionaries dealt in jewels and other ornaments of dress, as a means of obtaining access to the families of the great. When they had disposed of rings and trinkets, and had acquainted themselves as they could with their surroundings, they would say to their purchasers, we have jewels still more precious than any you have seen, which we would be glad to show you, if you would

not betray us to the clergy. And upon receiving the promise that they should not be betrayed, they would bring forth some portion of the Word of God and present it to their customers, accompanying the gift with such explanation and instruction as the circumstances would permit. Thus this "pearl of great price" was introduced into many a home, and became precious to many hearts, when the self-styled Vicar of Christ with all his usurped power was attempting by every means to keep the lost world in ignorance of the great salvation which it revealed to perishing sinners.

John G. Whitier, the Quaker poet, received inspiration for one of his most beautiful poems from this traffic of the Waldensian pedlars. It is entitled "The Vaudois Teacher." We will quote a few stanzas:

"O Lady fair I have yet a gem
Which a purer luster flings
Than the diamond flash of the jeweled crown,
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be a spell to thee
And a blessing on the way.

The lady glanced at the mirroring steel
Where her youthful form was seen.
Where her eyes shone clear and her dark locks
waved

Their clustering pearls between;
“Bring forth the pearl of exceeding worth,
Thou traveller gray and old,
And name the price of the precious gem,
And my pages shall count thy gold.”

The cloud went off from the pilgrims brow,
As a small and meager book,
Unchased with gold or diamond gems
From his folding robe he took.
“Here, lady fair, is the pearl of price,
May it prove as such to thee,
Nay keep thy gold, I ask it not,
For the Word of God is free.”

Thus these ancient and devoted missionaries distributed the pure Word of God, and felt amply repaid for all their toil and risk of life when they found any who would receive it and read it. And their simple, yet powerful application of the Word was blessed to the conversion of thousands in those early days, and the pure faith of the Apostolic days was gradually introduced in the place of the false and superstitious faith of Rome.

And it is a remarkable fact, in this connection, that almost all the men whom God

raised up in France and other countries to propagate the true faith, and combat the errors of papal Rome, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry, of Lausanne, and Lollard. Says a writer in *Harper's Monthly*, July, 1870: "Lollard, who led the way to the reforms of Wickliffe, was a preacher from the valleys; the Albigenses of Provence, in the twelfth century were the fruit of the Vaudois. Germany and Bohemia were reformed by the teachers of Piedmont; Huss and Jerome did little more than proclaim the Vaudois faith, and Luther and Calvin were only the necessary offspring of the Apostolic church of the Alps." Whether this statement is capable of authentic proof or not, it is evident that the Waldensian church was preeminently a missionary church, and by its missionary efforts it scattered the seed of the Word broadcast, "beside all waters," and thus had much to do in preparing the way for the Reformation in the time of Luther. Their missionary history explains the readiness with which the pure

doctrines of the Lord were received when Luther and those bold men of his day went forth proclaiming them to the people. The Reformation may be regarded as the legitimate child of the Vaudois church.

At the time of the Reformation the church of the valleys was comparatively inactive. The proscription, intimidation, and bloody persecutions of the Catholic power had well nigh quenched their light. But when the news reached them that God was raising up others to boldly withstand and combat the errors of Rome, against which they had so long contended, they were fired with a new zeal, and their old time missionary spirit revived, and they received fresh courage for the contest with the powers of darkness.

With such facts before us we may well, therefore,

“Rejoice that human hearts, through scorn,
Through shame, through death made strong,
Before the rocks and heaven, have borne
Witness to God so long.”

CHAPTER X.

PERSECUTIONS.

THE ancient territory of the Waldenses was formerly far more extensive than their present limits, which are marked with some definiteness in this little volumn. At one time they occupied similar mountain valleys on the other side of the Alps—valleys of Savoy on the North of Provence and Dauphiny in France, and almost all the valley of the Po and the plain country lying between their present territory and Turin.

And, as we have learned from the preceeding chapter, they had by their missionary zeal spread themselves throughout all countries. They were not everywhere known by the same name, but, as I have illustrated in chapter I, they were designated by various names, derived from their particular leaders,

from the locality in which they established themselves and from which they went forth disseminating their doctrines, or from the malignancy of their enemies.

It is not my purpose, nor would the limits of this sketch permit, to give a minute history of the persecutions of the valleys of Piedmont, much less of all the Waldenses of other countries. I will limit my account to a few of the fearful scenes that were enacted within their present boundaries, witnessed by the mountains and cliffs which still look down upon the present Waldensian churches and homes, by the gorges into which these poor people were often hurled by their enemies, by the clear crystal mountain torrents fed by the eternal snows, and by the soil which they now cultivate which has often been made to drink the blood of their fathers, and more terrible than all, witnessed by the All-seeing eye of God, Himself, who will bring every work into judgment.

With the history of the papal church before us, written by the blood of her innocent victims, it is not to be supposed that a people of the character of these inhabitants of

the valleys, so innocent and pure in their lives, so strongly attached to the Word of God, and so zealous and energetic in disseminating its pure doctrines, would long escape her unhallowed fury.

If they had not put forth any effort to disseminate the truth, but had contented themselves in quietly propagating their belief among themselves, and bearing an unaggressive testimony against the Church of Rome, they would not have been let alone by this light-hating child of the devil. And since they would persist in carrying the gospel in its purity and with its light to those outside of their own immediate territory, they became the object of the most intense hatred to the papal hierarchy.

Their persistence in preaching the gospel soon brought on a general persecution of all Apostolic Christians everywhere. A movement that had become so general, and which was so directly opposed to the Romish worship could not fail to excite great indignation in the bosom of the Pope, the prelate, and the clergy. Very soon a cry of wrath and vengeance resounded from the south to the north,

and persecution which had hitherto been local, extended to all points. Superstition trembled for its altars, its images, its false miracles, and its unholy revenues. Ignorance was offended with evangelical light. Wounded pride and avarice anticipated the ruin of the credit and revenues of the clergy. The motives that animated the idolatrous Ephesians in Paul's day inspired the Church of Rome, "their craft" was endangered. A war of extermination alone could save the Romish establishment from the terrible blow with which it was threatened by the efforts of the Vaudois for the propagation of pure doctrine, and by the example of their self-denying lives, their charity, purity and good works. The Pope and the prelates invoked the assistance of the temporal power, and by its aid labored to destroy their enemies. Thus they proved themselves *not* to be followers of Christ and His Apostles.

All the particulars of this work of iniquity have not come down to us. The cries of many of Rome's victims never reached beyond their prison walls, or the crowd that gathered around their funeral pile. The

archives of the inquisition contain many a terrible secret which will never be known until the great day when all secrets shall be revealed. But much more has come down to us with reference to this one object of Rome's hatred to the Waldensian church, than we can record on these pages.

In the earlier ages, from Constantine to Hilderbrand, from the third to the eleventh century, we may suppose that these inhabitants of the Alpine fastness were permitted to cultivate their valleys in peace. It is probable that they escaped persecution for the most part, while the rest of the Christian world were suffering the terrible jealousy and vengeance of their Pagan enemies. The home of the Waldenses was even then a refuge for their oppressed and distressed brethren of other parts, and for a time they escaped the notice of the Romish priesthood. The Popes, engaged in their strife for temporal supremacy over emperors and kings, had little time to devote to these humble teachers of the valleys.

But at the dawn of the eleventh century the arrogant claims of the Pope had been

generally acceded to, and the temporal sovereigns became the abject and willing tools of the papal see, for bringing heretics into subjection to Rome.

And since these people of the valleys would not abandon their simple, primitive and scriptural faith for the corrupt doctrines of the Catholic church, they must soon feel the weight of Rome's power and vengeance, in her efforts to reclaim them from their heresy.

The first decree of persecution specifically against the Waldenses, of which we have any definite knowledge, and which emanated from the Roman clergy, and the imperial power, bears date A. D. 1198. Otho IV., when he visited Rome in order to be crowned by the Pope granted it at the request of the bishop of Turin. The following is a part of the text of that decree:

“Otho, by the grace of God august emperor, to his well-beloved and faithful bishop of Turin, grace and good will, &c. It is our wish that all those who do not proceed in the right path, and who strive to extinguish in our dominions the light of the Catholic

faith by their perverse heresy, should be punished with imperial severity, and that in all parts of the empire they should be separated from intercourse with the faithful. By the authority of these presents we enjoin you, in reference to the Vaudois heretics, and all those who sow the tares of falsehood in the diocese of Turin, and who attack the Catholic faith, teaching any perverse error whatever, that you expel them from the whole diocese of Turin, supported by the imperial authority.”

We have no definite knowledge as to what use the bishop of Turin made of the powers thus granted to him, but we cannot doubt he persecuted those against whom he obtained this commission. At that time the Waldenses were very numerous, and occupied much of the territory lying between Turin and the Alps. And it is possible that those inhabiting the interior valleys would escape for the most part the papal rage at this time.

In the year 1120 Count Thomas of Savoy and the magistrate of Pinerals established an ordinance which prohibited every inhabitant

of that city and its environs from showing any hospitality to the Vaudois, either men or women. This severe measure shows the state of proscription in which the Waldenses of the valleys were placed, whenever they ventured to leave their homes.

During these years the persecutions which reached the inhabitants of the valleys, were for the most part of the nature of vexations, and oppressions, individual arrests and imprisonments. This was often the fate of their pastors, or barbes, as they called their spiritual teachers. If the dark dungeons of Turin and other neighboring Catholic towns could tell the story there would be many a sad tale of sorrow, suffering, torture, starvation and death to relate, which will never find a place on the pages of history.

The Pope had at last succeeded in subjecting kings and emperors to his sway, and now he proceeded to use them as tools for crushing the people. He let loose the concentrated rage of Rome for a number of years to devastate that beautiful champaign country watered by the Tarn and other tributary streams of the Garonne in the vales of the

Durance, and the plains washed by the lower Rhone and the waves of the Mediterranean. He assailed without pity those conscientious and enlightened people, who only aimed at offering to God a purer worship than had been taught them by the Romish priests. These persecutions are known by the name of the crusades against the Albigenses, a name taken from the city and territory of Albi, one of the principal centers of apostolic Christianity. Many of these so-called Albigenses were of Waldenesian origin and faith.

Dominic and his followers, called the Dominicans, who had been commissioned by Pope Innocent III. to reclaim the heretics by preaching the doctrines of Rome, having met with but little success, loudly demanded the infliction of temporal chastisement on those whom they were unable to convert. Dominic himself, with a crucifix in his hand, dressed in a long black mantle, appeared among the soldiers of the Pope to stir up zeal against those who bowed to the authority of the Bible rather than to the self-styled Vicar of Jesus Christ. Fired by his zeal and

under the leadership of Amalric, the faithful legate of the pitiless Pope, they went forth on their mission of destruction with fire and sword. Those who escaped the soldiers often fell into the hands of the more pitiless and cruel inquisitors. As one historian records concerning these crusades, "From the banks of the Rhone to those of the Lot, funeral piles were continually burning. The confiscation of property, tortures, horrible torments and flames were reserved for all those professing the heretical doctrines whom the sword and lance had not slain on the field of battle." And soon in every land the spectacle of blazing heretics and tortured saints delighted the eyes of the Romish clergy.

Over the rebellious kings the Pope had held the menace of interdict, excommunication or deposition; but to the people who refused to submit to their usurped and unholy authority, they offered only submission or death. The Inquisition was their final remedy for heresy, a simple cure, which sometimes seemed almost effectual.

The Albigenses of the south, amidst a

general massacre of men, women and children, seemed to be almost extirpated. The Dominicans, to attain the end for which their order was instituted, and to show themselves worthy of the confidence reposed in them, went through the towns and districts of Languedoc, establishing provisional tribunals of the inquisition in different places. They had the barbarity to decide that the children of heretics, if above seven years of age, might be sentenced to be burned to death, as having reached the age of reason.

In the cities of Italy the Evangelical Christians ceased to be known; some still existed, it is true, but with the utmost secrecy. Lollardism concealed itself in England. The sects of every land, which refused to worship images and the virgin, to adore the mass, to acknowledge the supremacy of the Pope, disappeared from sight. The ascendancy of Rome seemed to be all but established. She now put forth her boast of a united Christendom.

It would be useless for me to attempt to give the numbers that were destroyed in these crusades. Mathew Paris reports that in

the year 1249 four hundred and forty-three heretics were condemned to the flames in Saxony and Pomerania. And when we consider that these persecutions were carried on with more or less vigor for centuries, we cannot place any exact estimate upon the numbers that perished.

Before closing this chapter I cannot forbear relating an incident which occurred during these times of fire and carnage. A monk named Echard was among the Inquisitors. And while he was putting questions to those accused of heresy, the Spirit of God touched his heart, their constancy in the midst of their sufferings and tortures, made him yield to the gospel. He became a heretic himself, and afterwards in Germany was burned at the stake.

CHAPTER XI.

PERSECUTIONS.—CONTINUED.

WHILE Rome was putting forth her boast of a united Christendom, one blot still remained to disturb the complacency and composure of the Pope, as Mordecai's unbending presence in the gate disturbed the wicked Haman. Within the limits of Italy itself a people existed to whom the mass was still an idolatry, the real presence a papal fable, a people who did not offer prayer to saints, or acknowledge the authority of the Pope of Rome; a people who had resisted with vigor every sinful innovation of the Catholic church, a people whose simple rites and ancient faith were older than the papacy itself. And notwithstanding the cruelty to which their brethren had been every where subjected, they still boldly maintained their

principles, and claimed the right to worship God according to the directions of His Word. This people was therefore soon to feel the full weight of papal indignation, because they existed, and believed that God and the Bible were supreme over their individual lives and over the Roman see itself.

During these years of blood and carnage many Waldenses and Albigenses of other parts had fled to Piedmont and found refuge in the valleys. But the papal Inquisitors, like blood-hounds, were upon their tracks, and these innocent people were soon to feel their teeth.

In the year 1400, on Christmas day, an armed force furnished by the Duke of Savoy, at the demand of the Pope's legate, unexpectedly invaded one of the valleys. The peaceable inhabitants, thus suddenly assailed, at a season of the year when they fancied themselves protected by the snow and ice which covered the ridges and declivities of the mountains, could only flee with the utmost haste to their fastnesses. But being pursued without intermission till nightfall many of them fell by the sword of

the enemy, or were taken prisoners; others still more wretched, perished miserably by hunger and cold on the rocks, covered with snow and ice. The larger number fled in the direction of Marcel in the valley of San Marterno. They passed the night on a lofty mountain, on a spot called Albergon, or the Refuge. The heart is pained at the recital of their sufferings. In the morning after that fatal day, eighty little children were found dead with cold, some in their cradles, others on the bosoms of their mothers, whose arms were frozen stiff about them.

The regular crusades, however, against these Christians of the valleys began about 1487 under Pope Innocent VIII. This man is described by Romish writers "as a man of rare benevolence, and a devoted lover of Christian union." This last characteristic, his love for Christian union, prompted him to fulminate a bull against the obstinate Vaudois, who were not lovers of Christian union in the same sense in which the Pope was. He resolved to adorn his reign by a complete extinction of this heresy. In his manifesto he invited all Catholics every-

where to take up the cross against them. "Absolving from all ecclesiastical pains and penalties, general and particular, those who should take up the cross; legitimatizing their title to any property they might have illegally acquired; and promising remission of sin to those who would kill the heretics. It annulled all contracts made in favor of the Waldenses; ordered their domestics to abandon them; forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property.

To Albert Cataneo was committed the sacred trust of carrying this decree into execution. He entered the valleys with 18,000 regular troops, followed by several thousand volunteers, "vagabond adventurers, ambitious fanatics, reckless pillagers, merciless assassins," one writer calls them.

The Waldenses, feeling that God would fight for them, though but few in numbers, boldly defended themselves, and drove their enemies inglorious from the field. Driven to resistance by their pitiless foes, they took up arms with reluctance; they fought only for safety and freedom of conscience, and in

their compassion they shed tears over their fallen enemies. But when put to the test it appeared that every one of these mountaineers was a hero, that he could meet toil, famine, danger or death with a serene breast in defense of his home and his faith.

Cataneo, defeated in his purpose, quitted the valleys of Piedmont and passed into France by Mount Genevere, where he caused to be strangled eighteen of these poor people whom he had taken prisoners.

On the French side of the Alps is a valley called Val Louise, which was at this time inhabited by those of the Waldensian faith. It is little more than a deep, cold gorge, which descends from Mont Pelvoux to the basin of the Durance. Into this valley Cataneo entered with his army, made desperate by their previous defeat. It was in the month of June, 1488. The Waldenses, feeling that they could not resist a force twenty times greater than their own, abandoned their homes, placed their old people and children in their rustic carts, with their domestic utensils and such provisions as they could hastily collect, and retired to the rugged

slopes of Mont Pelvoux. A third of the way up this mountain is a large cavern, accessible only over fearful precipices. They entered this cavern as a place of safety, and felt themselves secure from their enemies. But one of Cataneo's leaders, named La Palud, succeeded with some of his men in reaching this obscure hiding place, and not daring to venture with his men into the cavern, he piled up all the wood he could collect at its entrance, and set fire to it. Those who attempted to issue forth were destroyed by the flames or by the sword of the enemy, while those who remained within were stifled with the smoke. When the cavern was afterwards examined there were found four hundred infants and little children suffocated in their cradles or in the arms of their dead mothers. Altogether there perished in this cavern more than three thousand Waldenses. Cataneo distributed the property of these unfortunates among the vagabonds who accompanied him, and never again did the Waldensian church rise in Val. Louise.

After Cataneo's army had been driven out of the valleys of Piedmont, no other army

came against them for many years. But they were not left in peace. They were harrassed by unjust restrictions laid upon them by their temporal sovereigns, they were watched by the Pope's spies continually, and the Inquisition continued to seize, imprison and burn its victims as opportunity offered. And such opportunities were quite frequent.

The valleys were at this time within the dominions of the king of France. The Pope, in negotiating a treaty with the French king, Henry II., demanded severe measures against the Waldenses. Henry took steps to meet the Pope's request, which resulted in their being very much distressed. On the 23d of March, 1556, they were ordered to abjure their faith, and no longer to receive any preachers other than those sent them from Catholic Turin. A refusal to obey this decree was the forfeiture of one-third of their goods, to go to the party informing against them. The Waldenses replied with a profession of their faith, and a declaration of their purpose to persevere in it, after the example of their ancestors.

In the following year a decree came from the king commanding them forthwith to embrace Romanism. Three days were granted them for deliberation. "Prove to us," replied these simple-minded people, "that our doctrines are not conformable to the Word of God, and we are ready to abandon them; if not, cease to demand of us abjuration." "We do not ask you for discussion," said the king's commissioners, "we only want to know whether you will turn Catholics or not; yes, or no!" "No," replied the Waldenses. Thereupon forty-six of their principal men were cited under heavy penalties to appear at the court of Turin within a certain time. Not one appeared. A month later fresh citations were served upon them. These were equally fruitless. About this time a war broke out in which Spain and England were arrayed against France, which arrested proceedings against the Waldenses, and finally in the restoration of their territory to Philbert Emanuel. This for a time restored peace and security to the Waldensian valleys.

But it was of but short duration. Phil-

bert Emanuel was soon prevailed upon to exert himself to bring his heretical subjects into obedience to the holy Catholic church. He so far yielded to the pressure that was brought to bear upon him, that he issued a decree prohibiting all persons who were not actually inhabitants of the valleys from repairing thither to hear their preaching, and stringent measures were taken to prevent their worship from being celebrated beyond the confines of the valleys.

But it was not until the year 1560 that a new army was actually sent against them. In that year the Duke of Savoy, at the instigation of the Inquisitor, Gioconelo, sent by the Pope, endeavored by force of arms to bring these long-suffering people into obedience to the Catholic church. Many atrocities were committed, some prisoners were burned alive, and the women and children were not spared.

Of all the opponents of Rome the most hated were the Waldenses. To bind one of these primitive Christians to the stake seemed to give a strange kind of satisfaction to their persecutors.

The Waldenses defended themselves bravely against the Duke's army, and while they sustained heavy losses, they dealt heavy blows upon their enemies. Once at Pra-del-Tor they beat back the Catholic army with great slaughter.

Finally a peace was patched up between them and their Catholic sovereign, in which they were put under a heavy tribute, and their religious freedom much curtailed. After various deceptions and many outrages the army withdrew, leaving the people of the valley in extreme poverty, deprived of their pastors and their most valued privileges. And what was most painful for them to endure they were compelled to see the Catholic worship conducted in their villages.

But the Pope and his college of Inquisitors were dissatisfied with the Duke's leniency. Nothing would satisfy them but absolute submission or death. Hence the Inquisition did not cease to ply its bloody business. Innumerable martyrdoms filled the valleys with horror. It is impossible to describe, it is almost inhuman to remember the fearful atrocities committed by these papal perse-

cutors.

For nearly a century no new army was sent into the valleys, but all this time the inhabitants were under a perpetual terror from the fiendish instruments of the Romish church. It was during this period that a society, called the "Congregatio de Propaganda Fide" was established. Its object was to propagate the Catholic faith. It entered the valleys with all the arguments of the Catholic church, deception, conflagration, torture, the sword, the dungeon, and proceeded to the work of extermination. Whoever held doctrines different from their own was assailed with these powerful arguments which either resulted in submission or death.

Every means was resorted to by the propagandists to achieve the aim of their society. "The lady propagandists," writes Leger, "distributed the towns into districts, and each visited the district assigned to her twice a week; suborning simple girls, servant maids and young children, by their flattering allurements and fair promises; and doing evil turns to such as would not listen to them. * * * * Did they hear of a

tradesman whose business was falling off, or of a gentleman who from gambling or otherwise was in want of money, these ladies were ever at hand with their "*dabo tibi*" on the condition of apostacy.

The Jesuites also, the strong right arm of Popery, devoted themselves during this period with no little assiduity to the work of converting these people to the Catholic faith. In 1596, Charles Emanuel, under their influence ordered all the Vaudois, under pain of death or exile to attend the preaching of the Jesuites.

The valleys were soon filled with the disciples of Loyola, who put forth every effort to corrupt or terrify the youth. They attempted to make converts to the Catholic faith by preaching, by flattery, by bribes and by the terrors of the Inquisition. But though the machinery of the Inquisition was frequently applied they met with but little success so far as gaining converts was concerned.

In Catholic Turin, only thirty miles away, the Inquisition sat almost constantly. Before its hated tribunal were summoned the

most noted of the Vaudois. If they refused to go, their goods were forfeited, their lives in peril, if they appeared they were almost certain to be shut up in dark and loathsome dungeons, or to be put to the most torturous and excruciating death. The dungeon, the rack, or the burning most certainly awaited all who denied the infalability of the Pope. Turin during all these years of persecution was a constant terror to these faithful people of the valleys. In its public square, amidst its splendid palaces, died a long succession of martyrs for the truth. In its dreadful dungeons, noisome with disease, thousands of innocent Vaudois have pined and wasted away. The woes that were endured within its prisons for conscience sake no tongue could tell, no fancy picture.

But notwithstanding all this the church of the valleys still lived unspotted from the Romish defilements.

CHAPTER XII.

PERSECUTIONS—CONTINUED.

IPASS over many interesting events in the history of this people and come to the year 1655, which proved to be the bloodiest in all their annals. The great Reformation in Germany and other countries had proved itself to be too great a power for the Pope to overcome. The papacy was declining in power, but as she felt that power was slipping from her through the influence of the Reformation she became more desperate, cruel and relentless in her hostility against all Evangelical Christians whose temporal sovereigns were still under her control. Unfortunately this was the case with the Christians of the Alps. They were subjects of the Duke of Savoy, who received his crown from the hands of the Pope of Rome

on bended knee before him. And Rome regarded this country and these people as the source from whence the great heresy had sprung which had now assumed the proportions of a great Reformation, which threatened to expose her polutions to the world, and wrest from her unholy hands both the temporal and spiritual power to which she laid claim.

At this time Charles Emanuel occupied the Ducal throne. He was a man of wild but meek disposition. He was made the dupe of the insidious machinations of the Propagandists and Jesuites. Under their persuasion he gave permission to Gastaldo, "Conservator General of the Holy Faith," to carry into effect an edict of May, 1650, restricting the limits of his Waldensian subjects.

And in January, 1655, Gastaldo, in the Duke's name, issued an order to the Waldenses in the lower extremities of the valleys, commanding them either to attend mass or abandon their homes and remove to the upper villages. In this order Gastaldo went beyond the edict under which he was com-

missioned. A period of twenty days was given them to sell their lands and immovables to Catholic purchasers, which sales were a mere farce, and to obey the order. These poor people felt themselves powerless to resist. They could not defile themselves by bowing to the idolatrous mass. They accepted the only alternative, that of exile from their homes, suffering without resistance "the spoiling of their goods."

This unreasonable and outrageous order necessitated the removal of one thousand families, in the midst of a severe winter. Whole cities and villages of the lower valleys were depopulated, families were reduced from ease and comfort to extreme want.

The exiles were received with compassion by their brethren in the tolerated villages; they gave them a place by their firesides, and crowded themselves to lodge them. They shared with them their humble meal of parched corn, boiled chestnut, butter and milk, and listened with tearful sympathy to their melancholy story. Thus the whole heretic population was shut up within the narrow limits of Bobbio, Villaro, Angrogna, Rora,

and the district of Bonnets.

Strenuous efforts were made to secure permission from the Duke for these exiles to return to their homes in the lower valleys. They petitioned with the utmost respect, representing that from time immemorial they had dwelt in those plains from which they had just been expelled, that the treaty of 1561, which had refused to the Vaudois the liberty of preaching in some of the communes in question, had nevertheless recognized their right of residence in them; that this latter privilege had been established by very ancient authentic acts, and had been constantly guaranteed in later concessions; that the expulsion from the places of their birth and the communes of their ancestors could not consequently be effected without violating the most explicit and venerable documents, and infringing a right hitherto undisputed. But these representations were not listened to. Access to the throne of their sovereign, even in humble petition, was shut against them:

Apparently the end was fast approaching, The persecutors of the Vaudois had attained

their object. The Council for the propagation of the faith and the extirpation of heresy and now the consent of the Duke and his family, as well as the general approbation, to strike a final blow. The hour was come to exterminate heresy in a day. The Marquis of Pianezza, the soul of the council, assembled his troops while he deceived and quitted the deputies from the valleys at Turin.

An army of more than fifteen thousand, led by Pianezza, by false representations and by the basest intrigue had secured admittance without resistance into the very heart of the valleys, into the very center of the limited district where the Waldenses were crowded. The Waldenses indeed saw the clouds gathering, but they could not imagine the malignity of the tempest that was about to burst upon them. It is true treachery was expected and many of the men capable of bearing arms had assembled in the valleys of Perosa and Pragela, which at that period belonged to France. This left many of the villages which had been occupied by the Catholic troops with only the aged and infirm, and the women and children.

On Saturday, the 24th of April, 1655, at 4 o'clock in the morning, the signal was given to Pianezza's soldiers for a general massacre of the Waldenses. The soldiers, forewarned, had risen early, refreshed with the sleep they had enjoyed under the roofs of those they were about to slaughter. These men whom, under solemn engagement of security and protection, the Waldenses had admitted without resistance to their valleys, fed and housed them, had been converted from soldiers into cowardly assassins by the arts of Rome.

Such cruelties as were perpetrated upon those innocent and simple-minded people on that day and the days following, have never before or since been perpetrated upon earth. How shall we rehearse such a tragedy? I take a condensed account of the barbarities indulged in by the brutal soldiery, from "Sketches of Protestantism in Italy: "Houses and churches were burned to the ground. Infants were remorselessly torn from the breasts of their mothers and dashed against the rocks, or had their brains dashed out against each other; or two soldiers, taking

each a leg, rent them assunder, or cut them in two with their swords. The sick men were either burned alive, cut in pieces or thrown down the precipices with their heads tied between their legs. Mothers and daughters were violated in each other's presence, impaled upon long swords, and either carried naked as ensigns at the head of the regiments, or left upon poles at the roadside. Men after being indecently and barbarously treated were cut up limb from limb as butchers cut up meat in the shambles; they had gun powder thrust into their mouths and other parts of their bodies, and then were blown up. Multitudes had their noses, fingers and toes cut off, and were then left to perish in the snow. Many, both men and women, were burned alive."

Leger says: "The valleys resounded with such mournful echoes of the lamentable cries of the wretched victims, and the shrieks wrung from them by their agonies, that you might have imagined the rocks were moved with compassion, while the barbarous perpetrators of these atrocious cruelties remained absolutely insensible."

"It was then," exclaims Leger, "the fugitives, who had been snatched like brands out of the fire could address God in the words of the 79th Psalm."

"O, God, the heathen hath come into thine inheritance;

Thy holy temple have they defiled;

They have laid Jerusalem in heaps.

The dead bodies of thy servants have they
given

To be meat unto the fowls of heaven,

The flesh of thy saints

Unto the beasts of the earth.

Their blood have they shed like water
round about Jerusalem;

And there was none to bury them."

When the news of these heretofore unheard of cruelties reached the great Protestant powers of the North—when it was told in London or the Hague, that these humble, inoffensive people of the valleys, the successors of the Apostles, had been thus slaughtered in their villages, cut to pieces in their own homes, dashed down the sides of their own native cliffs, horror and amazement seized upon all men. Their deepest sympa-

thies were stirred to the bottom for the poor Christians of the Alps.

It was upon this occasion that Milton in one great sonnet condensed the indignation of the age. Says one: "No grander strain, no more powerful explication has fallen from the lord of modern poverty." He cried to Heaven to avenge its slaughtered saints. He paints with a mighty touch the cold Alps, the dying martyrs, the papal monsters, the persecuted church.

"Avenge, O Lord, thy slaughtered saints, whose
bones

Lie scattered on the Alpine mountains cold;
Even them who kept the truth so pure of old,
Forget not; in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontes, that rolled
Mother with infant down the rocks. Their
moans

The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes
now

O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian woe."

Cromwell, Protector of England, and the States of Holland sent envoys with remon-

strances to the Duke of Savoy. Sir Samuel Moreland, England's representative, in his address to the Duke, after having recounted, in burning words, some of the cruelties perpetrated against these poor people, used this language: "What need I mention more, though I could reckon up very many cruelties of the same kind, if I were not astonished at the very thought of them! If all the tyrants of all times and ages were alive again, they would be ashamed when they would find that they had contrived nothing, in comparison with these things, that might be reputed barbarous and inhuman. In the mean time the angels are surprised with horror; men are amazed; Heaven itself is astonished with the cry of dying men; and the very earth is made to blush with the gore blood of so many persons."

These remonstrances from the Protestant powers were met with fair promises on the part of the Duke, but they were Jesuitical, made only to be broken. On the 18th of August articles of peace were finally concluded, but the conditions were such as to leave the Waldenses more completely at the

mercy of their oppressors than ever, under a mask of establishing their security. By it the Protestant powers were duped, and the Waldensian churches left at the mercy of their heartless foes. They were reduced to the most extreme want, utterly impoverished. We may gather from some of their pathetic appeals for redress some idea of their situation:

“We have no grapes in the vineyard; no cattle in the fields; no herds in the stalls; no corn in the garners; no meal in the barrel; no oil in the cruise. The tongue of the suckling cleaves to the roof of his mouth, and the young children ask bread and no man gives to them.” And so it was, their treaties of peace framed by their Jesuitical enemies were so rigid as to be in truth instruments of persecution and torture.

But even these hard conditions, when submitted to by the Waldenses, were not kept by their enemies. They continually went beyond the letter of their own treaties and enforced the spirit of them upon the inhabitants of the valleys, levying heavy taxes upon them which they were unable to pay,

and narrowing the limits in which they might be permitted to conduct the worship of God according to their own Scriptural customs.

I may not stop to relate how the Waldenses; led by one Janavel, a brave and godly man, resisted these continued encroachments upon their rights. This brave man, with but a few men at his command, often beat back large forces of the enemy, and with great slaughter. He, together with Leger, became the objects of special hatred to the propaganda and the Popish clergy.

At one time Janavel received a letter from Pionezza, who led in the massacre of 1655, in the following terms: "To Captain Janaval:—Your wife and daughters are in my hands, having been made prisoners at Rora. I exhort you the last time to abjure your heresy, as the only means of securing from his royal highness pardon for your rebellion, and of saving your wife and daughters, who will be burned alive if you do not surrender. As to yourself, if you persist in your obstinacy, I shall not trouble myself to send any more troops after you, but simply put such a

price on your head, as, had you the devil himself in you, would insure your being taken, dead or alive; and if you fall alive into my hands, be sure there are no torments so cruel but that you shall undergo them. This letter is for your guidance. I advise you to profit by it."

To this letter Janavel replied; "There is no torment so cruel that I should not prefer it to the abjuration of my faith; and your menaces instead of deterring me from, fortify me still more firmly in that faith. As to my wife and children, they will know how dear they are to me; but God alone is master of their lives, and if you make their bodies perish, he will save their souls. May he receive them into his grace; them and me, if it befall me to come into your hands."

He never fell into the hands of his enemies. When the peace was concluded of which we have already spoken, Janavel having been excepted from the amnesty granted to the rest of his people, retired to Geneva, where he ended his days.

But many incidents must be omitted from this brief sketch. At this time France was

the most powerful vassal of the Pope. Her King, Louis XIV, though bold and resolute toward other temporal sovereigns, bowed obsequiously and abjectly beneath the power of superstition, and submitted himself, in the credulous terror of ignorance to the iron sway of the Pope and his ministers. Under their influence he revoked the edict of Nantes, on the 18th of October, 1685. The result of this revocation was the expulsion of large numbers of French Protestants, who found refuge in other countries. Having displayed his love for the holy mother church by this cruel and unjust measure, he proceeded to show his zeal by stirring up other Catholic sovereigns against the Evangelical Christians of their dominions. Especially did he bring every influence to bear upon the Duke of Savoy to excite him to proceed against the Waldenses.

The Duke finally acceded to his persuasions, and issued an edict against the Waldenses, from which I extract a few articles:

I. "The Waldenses shall henceforth and

forever cease and discontinue all the exercises of their religion.”

III. “All their ancient privileges are abolished.”

IV. “All the churches, prayer-houses and other edifices, consecrated to their worship, shall be razed to the ground.”

V. “All the pastors and school masters of the valleys are required to embrace Catholicism or to quit the country within fifteen days, under pain of death and confiscation of their goods.”

VI. “All the children born, or to be born of Protestant parents, shall be compulsorily trained up as Roman Catholics. Every such child, yet unborn, shall, within a week after its birth, be brought to the cure of its parish and admitted to the Catholic church, under pain, on the part of the mother, of being publicly whipped with rods, on the part of the father, of laboring five years in the galleys.”

IX. “By a special act of his great and paternal clemency, the sovereign will permit all such persons (Protestant foreigners settled in Piedmont), to sell in this interval

(fifteen days), the property they may have acquired in Piedmont, provided the sale be made to Catholic purchasers."

All hearts were oppressed with an unspeakable terror and pain. No previous measure against them had been so iniquitous. They could not submit. They resisted; but by intrigue their forces had been divided. They were attacked by the Duke's forces on one side and those of Louis on the other. They were overpowered and many were slain. The survivors could make no conditions with their heartless conquerors. More than ten thousand were crowded into loathsome prisons; and three thousand of their children were distributed to Catholic towns to be brought up in the Catholic faith.

As Monastier says: "Victor Amadeus succeeded. From the gardens of the Palace of Lucerna, whither he had come to enjoy the victory, he could behold the ravages made by his triumphant army. The fields that lay before his eyes were deserted, the hamlets on the side of the mountains, the smiling villages, with their green bowers and rich orchards, no longer contained one

of their ancient inhabitants; the valleys no longer resounded with the bleatings of the flocks and the voices of the shepherds; the fields, the meadows, the vineyards, the Alpine pasture lands—scenes once so beautiful—all these districts, so happy in the previous spring, were reduced to one vast solitude, dreary as the wildest rocks. * *

* * * Alas! what bloody outrage had this people committed against their Prince to be treated thus? Were they a ferocious tribe, addicted to robbery, pillage and assassination? Thou, O Lord, knowest! They revered thy name; they only asked permission to obey thy precepts; they loved their Prince; his honor and glory was dear to them. Faithful, devoted, submissive to his laws, they only did not prefer him to Thyself, and never resisted his will but when he attempted to draw them away from that worship which they had rendered to thee for ages.”

Thus it was, says Murry: “Battle had followed battle; city was burned after city; valley was entered after valley until the rugged yet fair heritage of this pious and simple

people was converted into a desolate wilderness, and a million of their number, under the saber and tread of the minions of Popery were made to bite the dust."

There was now peace for the first time in many years in the silent valleys; villages without inhabitants, homes without a family, churches without a congregation. A few Romanists alone occupied the scene. At length a colony of Catholics took possession of the fields and dwellings of the Waldenses. The Jesuites wandered freely from St. Joan to Pra del Tor. For the first time since the dawn of Christianity the Virgin was worshipped beneath the crags of San Marteno, and the idolatry of the mass desecrated the scene so long consecrated to the pure Apostolic faith.

The autumn of 1687 was drawing to a close, but what had become of the Vaudois prisoners? They were still wasting away in the Duke's prison, save five hundred whom the Duke had presented to his Christian majesty, the King of France, and they were now filling the office of galley slaves at Marseilles. Many had died in the prisons,

of chagrin or disease. At length, through the intercession of the Evangelical Cantons of Switzerland, the sad remnant of the Vaudois were released from their dungeons.

A large number, in the fearful winter of 1686-87, when the Rhone was frozen to its bed and the Alps were encrusted with ice, were set free from the prison at Turin, and were driven by the Catholics over the precipitous passes of Mont Cenis. The story of their journey to Protestant Geneva is inexpressibly sad: "Many had scarcely clothes to cover them, all were feeble with starvation. The road was marked by the bodies of those who died by the way."

The people of Geneva, the city of Calvin and Beza, as they beheld the melancholy procession approaching, went out with a generous pity and a true Christian sympathy to meet them. As the exiles entered the town, it is said, they lifted up their voices in the song of persecuted Israel, "O God, Why Hast Thou Cast Us Off," in a grave, plaintive melody, and breathed out a sad wail over the apparent ruin of their ancient church. But the end is not yet.

CHAPTER XIII.

RE-ESTABLISHED IN THEIR VALLEYS.

FOR three years the rule of the papists over the valleys of the Waldenses remained undisturbed. In the mean time the exiles had been well received and well treated by the Protestant cantons of Switzerland. But the generous hospitality of Switzerland was overtaxed, and the question as to their residence became a serious one. Their Protestant friends advised them to abandon all hope of returning to their native vales. To relieve the Switzers of their charge the elector of Bradenburgh and several German Princes opened their States to the exiles, and it was even proposed that they should emigrate in a body to the Cape of Good Hope or to America.

But the Waldenses were pained at the

thought of abandoning forever the hope of being restored to their own loved valleys, where their ancestors from time immemorial had taught them the true faith. Their hearts were affected with the sentiment of the captives of Babylon: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."—Ps. 137:5-6. No promises of ease and opulence, no prospect of a foreign home could allure them from the distant view of Mont Cenis and the snow-clad Alps. Nevertheless constrained by their embarrassing position, it was decided at last that one part of them should go to Bradenburgh and the others should distribute themselves in the Palatine and Wirtemberg, so as not to be too far removed from their cherished home.

From the very first they had never given up the project to return. Twice they made the attempt to set out and boldly enter their valleys again, but were prevented by their friends, who feared to incur the displeasure of the Duke of Savoy, by permitting the exiles to leave their territory and force their

way into their native valleys of the Alps. Though defeated, they did not abandon the project. Inspired by the brave spirit of Janavel and kept united in their purpose by the skill and perseverance of their priest and leader, Henry Arnaud, they still cherished the hope in their hearts. Never was there a project which seemed more hopeless.

But suddenly, while all Protestant Europe was lamenting the ruin of its oldest church, there passed before the eyes of men a wonderful achievement—a spectacle of heroism and daring scarcely rivalled at Marathon or Leuctra. It has been named by the exulting Vaudois “The Glorious Return.”

The most careful preparations had been made with the utmost secrecy, so as to prevent the interposition of their friends, and not to alarm their foes. Spies had been sent out who had brought back information respecting the condition of the valleys and concerning the most favorable route. Arnaud, their enterprising leader, though carefully watched, succeeded in keeping his followers united in purpose though they were so widely separated, and at the same time

succeeded in keeping his plans a secret until the very day of their departure, too late to be intercepted. The favorable opportunity came. A war had broken out between England and France. The Duke of Savoy, allied with France, was engaged in this war. It is true he had not left their way unintercepted. Warned by their previous attempts he had taken the precaution of guarding with armed soldiers the entrances to the valleys.

But with a perfect knowledge that, if they would possess themselves of their dearly cherished homes, they must cut their way through a succession of foes and overcome seemingly impossible obstacles, they resolved to make the attempt, putting their trust in God and in the righteousness of their cause.

The important day of their departure was at hand, the 16th of August, 1689. According to a secret understanding they assembled in the wood of Prangins, situated on the borders of Lake Lemon, and at nightfall they crossed the peaceful waters of the lake, after having been commended to God for His

blessing and guidance by the aged Janeval, who could not himself go with them.

Because of certain disappointments only about nine hundred men effected the passage of the lake—a small number to attempt so perilous an expedition, too few, it would seem, to try to force their way through the midst of an unfriendly country, and against thousands of armed soldiers entrenched in the best positions, but far too numerous for the slender means of sustenance which they were able to procure by the way; oftentimes they met the foe, suffering from extreme hunger.

Having set foot upon the hostile shore, and offered prayer to God, led by Arnaud, they set out on their swift but perilous march toward the passes of the snow-clad Alps. They secured hostages and guides from the villages as they passed, and skilfully avoided creating any opposition by their boldness, honesty and rapid movement. They reached the foot of the Heaven-towering Alps, a barrier they must cross. But the Vaudois were no strangers to the icy scene. They chose the most difficult paths to avoid the

hostile soldiers. They climbed up the rugged ascent "like the chamois bounding from cliff to cliff." When enemies intercepted them they dispersed them by sudden and impetuous attacks. Often they were without a suitable supply of food. On the seventh day they reached the pass of Mont Cenis. With glowing hearts and frequent prayers they passed over the wildest and most inaccessible portion of the Alps, descending into the well known scenes below.

Soon they were to meet the first shock of battle. It was at the crossing of the Dora. Their numbers were reduced to eight hundred. The bridge was guarded by two thousand French soldiers, and the heights were in possession of the enemy. The little band saw that they must cut their way across. Two hundred soldiers were on the heights behind them, two thousand in front. They went forward. Fire was opened upon them. They fell upon their faces and were unharmed. The critical moment had come. some one shouted, "Courage, the bridge is won." They rose and rushed impetuously upon the enemy. The French soldiers were

panic-stricken with the suddenness of the shock. They fled in terror. The eight hundred passed over the bridge and cut down the enemy as they fled. Marquis de Laney, who commanded the French troops, was wounded in the arm. He could not arrest the flight of his soldiers, and exclaimed with blasphemy, "Is it possible I have lost the battle and my honor?" The victory was complete. When the moon rose over the Alps seven hundred of the French soldiers were found dead. The Vaudois lost but twenty-two.

Worn with the fatigue of march and battle they felt the need of repose, but dared not rest. They offered a prayer of thanksgiving. They provided themselves with food and ammunition from their fallen enemies heaped the remainder together with the material of the French camp and applied a match to the pile. To the explosion that followed was added the voices of the Vaudois, shouting "Thanks to the Lord of hosts, who hath given us the victory over all our enemies." They then in spite of their great weariness pressed forward, lest they might

be intercepted the next morning by the rallied French forces.

The next day, which was Sabbath, they ascended the summit of Sci just as the sun rose over the white peaks of the Alps. They looked down with grateful hearts upon the well-known valley of Pragela, formerly united to their own valleys by the bond of a similar faith, and under the same synod. Here on this mountain top they stopped to rest and to worship God, They then descended into the valley. The next day they spent in the defiles of the mountains which unite the valley of Pragela with that of San Martino.

On Tuesday, the 27th of August, 1689, only eleven days since our brave heroes had crossed the Lake of Geneva, they entered the first Vaudois village, Balsille, at the northwest extremity of San Martino. "Solemn moment," says their historian, "uniting the pleasant and painful recollections of the past with the fears and disquietudes of the future." Their situation was difficult in the extreme. A deadly struggle awaited them. Their numbers had been reduced to seven

hundred. The Duke had sent twenty thousand soldiers, led by the skilled Catinat, into the valley to destroy them. For two months they were harrassed by this disciplined army.

By October 16th it seemed that their enterprise must finally fail. Their numbers were diminished. Winter was almost upon them. Their food and clothing were scanty. Their enemies were increasing. Their prayerful hearts were oppressed with an unaccustomed dread. The small remnant of the Vaudois were at Rodoret. It was evident that they could not in the presence of their enemies retain their position much longer. But where should they go?

Some advised one place, some another, and there came near being a division of the already diminished band. Arnaud, equal to the emergency, led them in prayer for God's guidance, and proposed the rock of Balsille. This, the reader will remember, was high up in the valley of San Martino. If they could only reach it they could bid defiance to their enemies for a time, and God might hear their prayers and send them deliverance. Arnaud's proposal met with their united appro-

bation. To reach it, however, they must pass through the midst of their foes, over a path that led along the brink of frightful precipices. Wishing to avoid an onset with their enemies, they set out at nightfall on the evening of October 22d, and reached their destination in safety. They rapidly fortified their position and baffled every attempt of the enemy to dislodge them. Here they spent the winter, with comparatively little molestation.

When the spring opened, overtures of peace were offered them which they unani- mously declined to accept. Catinat came against them again with a large force. He succeeded at last, by dint of perseverance and endurance, in making a breach upon their fortifications. It seemed that their last hope was vanishing. Balsille could not be defended much longer. One means of safety only was left—flight. It was difficult to effect, surrounded as they were on all sides by the enemy. There was but one outlet— by a frightful road along a deep ravine. They commended themselves to God, and under cover of a friendly mist they crept

down the slippery rocks, climbed in single file over the deep chasms of the Germanesca, and reached the base of Guinevert. Here they cut steps in the hardened snow, and, with terrible suffering dragged themselves on their hands and knees up the steep declivities, until they stood on a wide glacier, far above the reach of the enemy.

When the morning broke on the Balsille, the French soldiers hastened to enter the fortifications of the Vaudois to seize their prey. They found only the bare rock and the empty castle. Enraged at their disappointment they hastened to pursue them, but the Vaudois, acquainted with their native cliffs, were able to elude their pursuers. But it was evident if God did not send them deliverance they could not hold out much longer. They had waited long. Their hearts were fainting within them.

Who can tell the joy of these poor people when the news of their deliverance came? Man's extremity is God's opportunity. Just as the last vestage of hope had been taken away from them God answered their prayers. A new war broke out between England and

France, and Victor Amadeus joined alliance with England. This rupture between the Duke and the King of France made both parties very desirous for the services of the brave Vaudois. Liberal proposals came to Arnaud from both sides. True to the principle of allegiance to their sovereign he and his brave followers decided in favor of the Duke. The Duke granted them protection and the exiled Vaudois permission to return to their valleys. Soon they were seen in bands, returning from every land where they had been received, to the homes of their ancestors.

“After four years,” says Monastier, “of cruel and painful separation, how happy were they to see themselves again in that beloved country which they had recovered, but where they had everything to re-establish! As when Israel, released from captivity, returned to the land of their fathers to rebuild Jerusalem, to restore its temples and its worship and to cultivate its long-abandoned fields, that they might present their tithes to Jehovah, so this feeble remnant of the Vaudois, without laying aside the weapons that were

necessary for the defence of their Prince, took the trowel, the spade and the plow, rebuilt their thatched cottages, repaired their temples and their villages, plowed and sowed their fallow ground, and with grateful and loving hearts returned thanks to the all-wise, all-good, all-powerful God, who, having made them pass through severe but salutary trials, had restored to them, on the soil of their fathers, the liberty of serving Him with a pure worship, conformable to His Word."

Such was the glorious return. But for the faithfulness of God to His promises and the faith and zeal of Henry Arnaud, and the valor and endurance of his devoted band, the Vaudois might still have wandered in foreign lands and their lovely vales have remained in the possession of strangers.

CHAPTER XIV.

AFTER THEIR RETURN.

THE people of the valleys passed through various changes of fortune during the next one hundred and fifty-seven years, from 1691 to 1848. Victor Amadeus, while in alliance with the Protestant powers stood firm by his purpose to secure them their liberties, notwithstanding the bitter opposition of the Pope. But this period was of short duration. Victor Amadeus, beguiled by the brilliant promises of Louis XIV., who requested his daughter's hand for his grandson, the heir presumptive of the crown of France, placed himself again under the patronage of that King.

While the Vaudois themselves, who had returned to the valleys were not expelled upon the completion of this alliance, many

of the French Protestants, who had joined them upon their return, were driven out. It was stipulated in the treaty that was made between the two powers: 1st—That the inhabitants of the Vaudois valleys should have no communication or connection with the subjects of the great King in matters of religion; and 2d—That the subjects of his most Christian majesty who had taken refuge in the valleys should be banished. Three thousand persons were driven from the valleys by this cruel edict.

The Vaudois themselves suffered various vexations and outrages. All taxes and imports that had accrued during their absence from the valleys under exile was assessed upon them, and were exacted with rigor. This oppression was not laid upon such Catholics as had a residence in the valleys, but when a Vaudois was unable to meet this unjust requirement he was immediately ejected. They were forbidden to engage in certain professions, to purchase property beyond certain limits, to oppose the conversion of their children to Romanism, or to make proselytes themselves. If they attempted

to convert a Catholic to their faith the penalty was death. It was not an unusual thing for the Roman priests to carry off the children of the Vaudois to Turin and educate them in the Romish faith.

In 1730 Charles Emanuel III. assumed the reigns of government, but the condition of the Vaudois was not much bettered.

Throughout the whole of the eighteenth century the Church of Rome without opposition from the Duke labored by every means to extirpate its rival church in the Alps. The Jesuites renewed their activity; the Vaudois were often imprisoned and their pastors ill-treated. The jealous Popes looked with wrath mingled with contempt upon the gentle Moderators of the blooming valleys.

The only period of real freedom the Vaudois ever knew from the time their persecutions began was during the conquests of Napoleon. This intrepid and impulsive hero was touched by their history, listened to their complaints and granted them all they asked. For the first time, perhaps, since the days of Hilderbrand, a perfect religious freedom was enjoyed in the valleys, and the

iron tyranny of Rome and the Jesuites was held in abeyance by this offspring of revolutionary France. A century before, Louis XIV. had nearly secured the destruction of the Alpine church; in 1800 it sprang into new life under the protection of the French arms. The pastors of the valleys returned Napoleon's favors with sincere gratitude and lamented his final defeat as that of a friend.

But when Victor Emanuel IV. came to the throne of the Sardinian government in 1814-1815, the Vaudois once more sank to the condition of an oppressed race. They were known to be advocates of freedom and advance. The Pope and the Jesuites again ruled at Turin. The Church and State again united to destroy the Israel of the Alps. From 1814 to 1848 they suffered indignities and deprivations scarcely surpassed in the earlier persecutions. All the ancient, oppressive laws were revived. They were forbidden to hold any civil office, to pursue their labors on Catholic festivals, to hold land beyond certain limits, to make proselytes, or build new churches, to give, sell or lend their Bibles to Catholics. Romish missions were

established in their midst, and a convent and a church were built at La Tour, to complete the conversion of the people.

But a brighter day was dawning; God had seen their afflictions and was about to send them final deliverance from Rome's power and cruel oppression. A new King arose who loved his subjects and who resolved that they should have liberty of conscience. His name was Charles Albert, one of the foremost of the Italian reformers in the sphere of politics. He soon announced his purpose to give freedom and tolerance to the people of the valleys. A patriotic excitement arose in their favor. A petition was drawn up at Turin in their favor signed by many of the leading citizens of the place. It asked for the enfranchisement of the Vaudois and the Jews. It was a pleasure to this noble Prince to grant such a petition. And on the 17th of February, 1848, the royal decree was issued giving freedom to the oppressed people of the valleys. It was received by the simple and generous Vaudois with a limitless gratitude. A thrill of joy passed through the vales, and the sides of the moun-

tains re-echoed their songs of thanksgiving and praise to God for that longed-for freedom which had been ravished from them eight centuries ago.

They celebrated their bloodless victory with unbounded love. At night the beautiful, mild scenery of the Alps was set off by a general illumination. Pignerol glittered with light; St. John and La Tour shone at the opening of the defiles; every crag and cliff had its bonfire; the snow-clad peaks and the icy torrents glowed in the illumination, and the lovely scenery of the valleys delighted the beholder. And as the flames ascended they breathed out their prayers to Heaven that the blessing of freedom might ever rest on their native land.

And to-day the lineal descendants of these primitive Christians worship God unmolested in the churches that were founded when Nero began his persecutions. The humble Moderators of the Alps have triumphed over the mitred Pope of Rome; and liberty of conscience reigns in the valleys in spite of the Roman See.

Thus has the primitive church of the Alps

been preserved; and it stands as the golden link that connects the Reformed Churches with the Apostolic Church.

CHAPTER XV.

MODERN HISTORY AND WORK.

OF their more modern history I can write but little, having but meager data from which to draw. Their churches shared in the decline of vital piety which prevailed so generally on the continent in the latter part of the last and the beginning of the present century. But for the past fifty years they have been vigorous and enterprising in their Christian life and work.

Their revival in spiritual life has been traced to the consecrated life and efforts of Felix Neff, who was led by Providence to visit the Waldensian church of the Alps. He taught the inhabitants to irrigate their meadows, to improve their lands, but more particularly he gave himself to the work of awakening their interest in a life of godliness.

From the time of the Reformation they had looked upon themselves as freed in a large measure from the responsibility of carrying on an aggressive missionary work. And the persistence and bitterness with which they were persecuted had almost paralyzed them. But when the glow of a true religious life began to warm their soul, their ancient missionary spirit was revived, and they have ever since followed the leadings of Providence with eagerness and consecration, following the motto which they have printed on their little magazine, entitled "A Voice From Italy." "Thus God works to-day both in secret individual conversions and in widespread national revivals. Bankruptcies, storms, diseases, wars, are charged to batter down the defences, and then living disciples go in by the breach to convert a kingdom or win a soul. Missionaries seldom begin the work, and providences never complete it. Each kind of instrument is best in its own place and time. Do not go forward without providential openings, lest you should spend your strength for naught; and do not neglect providential openings, lest the lost oppor-

tunity never return." Since their revival in religious life they have steadily acted on the above principle, watching intently for the providential openings and entering promptly with the Word of God in their hands.

The labors and liberality of Col. Beckwith, who spent many years among them, did much to give them facilities and efficiency in the work. He interested himself particularly in promoting the cause of education among the Waldenses, establishing village and hamlet schools throughout their valleys. Says Dr. Baird who visited these people in 1837, and who at that time became acquainted with Col. Beckwith: "From first to last, this great benefactor of the Waldenses must have expended from his private resources many thousands of dollars among them. If we should say \$50,000 we do not think we should exceed the truth."

Dr. Gilly, who visited them in 1822, and who wrote their history for the English people, succeeded in awakening an interest in them among the Christian people of his own country, which resulted in the establishment of three or four large female schools in

as many different places in the valleys, and the erection of a large college building at La Tour. Thus the valleys became the center of popular education for all Italy. The churches multiplied, the schools increased, the people of the valleys became better educated than those of Turin or Rome; and the Vaudois grew popular with the scholars of Sardinia, with the people, and even with the court.

These enterprises have been aided from time to time by contributions from England, Scotland, Holland, Prussia, Switzerland and the United States.

In 1855, within their own valleys, they numbered over 20,000; they had fifteen parishes, seventeen pastors, 156 educational institutions, with 4,000 children and youth at school in the winter time.

The work which they feel themselves called to do is to spread the gospel over all Italy. For this they have been preserved through the ages of persecution—like the bush which Moses saw on Horeb—burning, but not consumed. “They are eminently fitted for this work. And they have girded

themselves for it, and have been marching down from their mountains, with the love of God in their hearts, with the Word of God in their mouth and in their hands, planting churches and schools all over the land, from Piedmont to Sicily, from Geneva to Venice. They are the legitimate reformers of Italy."

The plans of God may seem slow in fulfilling. But wonderfully, in the slow rolling of the centuries, does He bring forward agencies and opportunities that He may vindicate his ways before men. Long ago the Vaudois of the Piedmont valleys forgave as they would be forgiven, but it was long after Milton's great apostrophe to their sufferings, and Cromwell's thunder across the Channel and the Alps at their persecutors, that the opportunity came for them to manifest their good will toward the very country which strove so hard to drown them in their own blood. Verily, they have not been overcome of evil, but are endeavoring to overcome evil with good.

At the close of the eighteenth century a church of the Vaudois had been planted at Turin, and the liberal ideas of the valleys

were fast penetrating the north of Italy. Steadily they have gone forward, as Providence has opened up the way, taking possession of the whole field of Italy and Sicily spread out before them.

In their labors the pulpit and the press co-operate together. By the liberality of a lady in Dublin the Waldenses were presented with a small printing establishment. At first it was set up and worked quietly at Turin amid fear and trembling, lest the Catholics should become enraged and destroy it, its productions and its operators. But in 1861 it was transferred to Central Italy, where the fight was raging hottest between darkness and light, and located in Florence, the literary capital of the country. It is named the "Claudian Office," in honor of Claude of Turin, who was a firm advocate of the truth and liberty of conscience.

In 1864 three journals emanated from the Claudian office—a weekly newspaper under the editorship of Dr. Revl, a weekly Sabbath School Magazine, beautifully illustrated, with a circulation of 4,000 copies, and a fortnightly "Family Readings." Besides these

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journals this press has sent forth many copies of the Scriptures, and other religious books and tracts.

The Waldenses carried on this work of evangelizing Italy and Sicily, aided by foreign contributions in their enterprises, until every considerable city was occupied but Rome, the city of the Pope. Here the Pope and the Jesuites still held rule. Rome under the sway of the Pope would still snatch the Bible out of the hands of her children and cast it into the flames and crush the consciences of her subjects under her heel, with mediaeval tyranny. Rome alone of all the cities of Europe still pressed to her bosom the grim skeleton of the Inquisition as her most cherished darling. She still asserted and reiterated her right to govern the minds and consciences of men by brutal force. But Italy no longer supported Rome. The Pope held his position as temporal sovereign only by the aid of foreign bayonets.

But France, Rome's obedient vassel, in her haughtiness declared war against Prussia. Her power was broken for a time. Thus prop after prop which formerly so stead-

fastly supported St. Peter's chair was taken away; first Italy, then Austria, after it Spain, and through the instrumentality of the Franco-Prussian war the last prop was removed. The Ecumenical Council had scarce reasserted the absurd and blasphemous dogma of Infallibility, when the French troops which supported the Pope were called away to more serious duty, and the poor Pope was left defenseless. And on September 20th, 1870, shortly after the disasters that had befallen the French army in their war with Prussia, the Italian army entered Rome, and Rome was free.

Several colporteurs employed by the British and Foreign Bible Society accompanied the Italian army on their march to Rome, and entered with them on the 20th of September. Of course they did not do much for some time in the way of distributing Bibles and tracts.

Mr. Prochet, a Waldensian pastor from Geneva, was the first Italian Evangelist who set foot in Rome after the entrance of the Italian army. He held the first evangelical meeting on the 9th of October, in a room

occupied by an English gentleman at the *Hotel de l'Univers*. The people present were a few foreigners, the colporteurs, several soldiers and some Romans. On the following Sabbath he resolved to receive his friends at his own room in the hotel, but when the landlady heard it she became so angry or so frightened that she threatened to send Mr. Prochet away that very night, and only allowed him to remain on condition that he should have no more meetings in her house.

With commendable zeal and wonderful energy and perseverance they faced and overcame the great obstacles that met them in the city of the Vatican, and went forward in establishing their mission, and Sabbath and day schools in that city.

The following is a tabulated view of their whole work as reported to their Synod in 1872:

DISTRICTS.

STATIONS.

	Sab. Scholars.	Day Scholars.	Communicants.	Sab. Schools.	Schools.	Mistresses.	Masters.	Evangelists.	Pastors.
Piedmont.—Susa.....	0	14	0	0	0	..	1 Evg's't	..	..
" Courmayeur.....	..	15	0	0	1	..	"	1	..
" Aosta and Vallata ..	9	11	1	1	1	..	"	1	..
" Ivrea and neighborhood }	..	..	..	..	..	..	..	..	..
" Costelloso, Verolengo }	15	6	24	1	..	..	..	1	..
" Pietra Marazzi.....	4	..	22	1	..	..	..	1	..
" Monte Costello }	18	26	22	1	1	..	..	..	..
" Pecetto,.....	..	..	108	2	5	4	1	..	1
" Torino.....	190	230	110	1	3	1	2	..	1
" Pinerolo.....	35	49	150	1	1	2	1	..	1
Liguria.—Genoa.....	75	50	22	1	1	1	..	..	..
" San Pier d'Arena.....	10	25	27	1	2	..	Evg's't	1	..
" Favale.....	13	19	125	1	1	1	..	..	..
Lombardy.—Milan.....	65	20	42	1	1	..	..	..	..
" Coma,.....	13	17	28	1	1	1	1	..	1
" Val d'Intelai, }	..	..	42	1	1	..	..	..	..
" Brescia, }	17	..	16	1	1	..	..	1	..
" Costigliene delle Stiaiere, }	6	..	..	1	1	..	..	..	..
" Guidizzola.....	24	18	13	1	1	..	Evg's't	1	..
Venetia.—Venice.....	24	103	225	2	4	2	2	..	1
" Verona.....	96	12	40	1	1	..	1	..	1
Emilia.—Guastalla	18	28	51	1	2	1	..	2	1
The Marches.—Ancona.....	26	..	0	..	..	..	..	..	..

DISTRICTS.

STATIONS.

	Sab. Schools...	Day Scholars..	Communicants.	Sab. Schools..	Schools	Mistresses....	Masters.....	Evangelists....	Pastors
Comarcu.—Rome.....	45	76	68	1	2	1	1	2	2
Neapolitan.—Naples.....	40	129	150	1	4	2	..	1	1
Territory.—Fragneto.....	..	..	8	1	..	..	..	..	..
" San Bartolommeo.....	..	..	14	1	..	..	..	1	..
Sicily.—Catania.....	40	30	50	1	2	1	..	1	..
" Messina.....	40	20	93	1	1	1	..	1	..
" Palermo.....	36	78	67	1	4	2	2	1	..
" Trubia.....	24	44	7	1	1	1	Ev RS't	1	..
" Trapania.....	15	..	2	1	1	..	"	1	..
" Riesi.....	..	..	..	1	..	..	..	..	..
Tuscany.—Florence.....	38	120	52	1	3	2	1	..	1
" Pisa.....	20	26	60	1	1	1	..	1	..
" Luca.....	8	22	38	1	1	1	..	..	..
" Leghorn.....	130	236	78	3	6	4	3	..	1
" Rio Marino, {	22	158	70	1	4	3	1	..	1
" Elba,									
Forty stations.....	1086	1568	1952	38	58	52	18	16	24

According to the annual report of the Waldensian church for 1891, printed at Rome, they now have churches and stations, outside of their valleys in ninety-seven large and small cities in all provinces of Italy, which are under five Presbyteries. 1st, Piedmont; 2d, Lombardy; 3d, Tuscany; 4th, Rome and Naples; 5th, Sicily. These 97 missions number over 4,500 communicants, most of whom are converts from Romanism. They contributed during the year of 1891, seventeen thousand dollars, for the support of their missions, which was very liberal considering their financial condition.

In addition to the churches they have sixty schools, in which above three thousand children receive secular and religious instruction. They have one hundred and thirty-eight pastors and teachers at work in Italy and the expense of their mission is \$125 every day.

The work they have upon their hands is vast. The expenses connected with it are far too great for the slender income of the valleys. The Free Church of Scotland has a Presbytery in Italy, which co-operates with the Waldenses, by aiding them with money,

leaving to them the work of preaching in the Italian language. She has often received aid from England and this country. One of her appeals was expressed in these touching words: "Whilst she was alone the Waldensian church, having neither gold nor silver, shed her blood for Christ's sake. Now that God has given her rich and influential sisters, she asks help that she may avenge the slaughter of her ancestors by preaching the gospel of peace to the sons of her persecutors."

The Pan Presbyterian council, which met in Philadelphia in 1880, heard the appeal of the Waldenses for help, and recognizing their great need of assistance, and the worthiness of their cause, and the efficiency and purity of their work, appointed a special committee to lay before the churches of America the wants of the pastors and professors of the Waldensian churches in the valleys of Piedmont and Northern Italy. The chairman of that committee was Henry Day. The sum desired from America at that time was \$20,000. The churches of Great Britain were asked for \$40,000 at the same time.

The American committee sent out an appeal from which I take a few extracts.

“These churches have through long centuries of persecution and suffering held the faith in its purity, and at this day are among the most interesting and deserving of the members of the great family to which we belong. To them the whole Protestant church owes a debt of gratitude for witnessing before the world a good confession, and maintaining the faith in the midst of general decay and defection. Since 1847, the Waldenses have been a missionary church, and have planted stations in all parts of Italy and Sicily. But the pastors of their native valleys have been left with very inadequate support.”

“There are now twenty-two pastors and professors of the Waldensian churches in Piedmont. They are very poor. They receive a stipend of only \$300 each, annually, hardly enough to give them the necessities of life. The proposition was supported by the late General council in Philadelphia to raise a fund to be invested in Great Britain under the charge of a committee, the

income of which shall be applied to augment the salaries of these pastors so that they may receive \$500 each, annually. * * * *
Your committee request the pastors to commend the first effort of the Alliance for practical co-operation to all the churches."

As to the result of this appeal I am not able to make any statement. But the work in which this church is engaged is enlarging much more rapidly than the little church of the valley is able to support. A delegate of the Waldensian Missionary Board has visited during this year, 1892, some of the American churches and his appeal has been heartily and liberally responded to.

It is not to be supposed that this work of evangelizing Italy and Sicily is an easy one. Ignorance, indifference, Jesuitism and the worst forms of infidelity are powerful foes to contend with. And these are to be met with everywhere in mission fields where the papacy has so long held sway.

Some years ago the introduction of the gospel into a new station was met with great difficulty. But as the power of the Pope has waned, and the good name of the Waldenses

has increased, these difficulties have been lessened. The king of Italy and other political men, as well as the best part of the Italian press speak in very favorable terms of these faithful and zealous people in the last years.

I quote from Dr. Prochet's suppliment to the annual report of the church for 1891.

"The history of the past recommends the Waldenses to the esteem and to the respect of their fellow countrymen—of the real Italians who love their country and would never surrender their Capital to Leo XIII.—beginning with the king and coming down through the various ranks of society. Facts to prove it might be adduced by the hundreds, but a few will suffice.

"Three years ago I had the honor to be received by the king, to whom I presented the homage of the Waldenses. 'I shall answer you with one word,' the king replied. 'We make one family.' In August last the King was in one of the valleys of the Cotian Alps, to be present at a sham fight in the mountains. The mayors of the adjoining communes and priests gathered to present their

respects; modestly on the rear stood the Moderator of the Waldensian church, and the President of the Board. The King saw them and, passing before priests and mayors without stopping, went straight to them with outstretched hands. During the friendly conversation which followed, on hearing that the Waldensian population amounted to about 30,000, all included, the King added, 'All good people! all good people! Tutta brava gentes!' The Waldenses erected in 1889 a commemorative house in Torre-Pellice to record the return of their forefathers from the exile in 1689, and the King contributed \$1,000 toward that object.

'In January of this year (1892) I was conversing with one of the ministers of State. Wishing to know what his feelings were, I said, speaking of some persons; I think they are Evangelicals. 'No, no,' answered the minister, 'they are Waldenses.' I need not say that I corrected the ecclesiastical notion of the minister and told him that the Waldenses also held the evangelical faith. But the words I quoted tell pretty clearly, I think, that the opinion in those spheres is not unfavorable.

“A professor of the University of Rome said to me one day, ‘Believe me sir, sir as sure as God lives, the time will come when Italy will reckon amongst its purest glories, the glory of having had within its boundaries the Waldensian church, because it has given the largest number of martyrs to the saintest of all causes, the cause of liberty of Conscience.’”

It is a pleasure to note the Lords good hand upon this long persecuted but faithful church. He walked with her in the midst of her trials, and delivered her out of all her distresses and hath crowned her with glory and honor in the presence of all her enemies, and has brought her into favor in the land of her persecutors. Blessed be His holy name.

We now close our very imperfect sketch of the remarkable history of this most remarkable body of Christian people. Their preservation and present activity and prosperity is a striking illustration of God’s faithfulness to his promises. Many of their victories over their enemies, and especially their “Glorious Return to their valleys they

themselves regard as little less than miraculous. No people ought to lie nearer to the heart of the Christian world than the Vaudois.

“The great hearts of your olden time
Are beating with you full and strong;
All holy memories and sublime
And glories round you throng.

* * * * *

The truths ye urge are borne abroad
By every wind and every tide.
The voice of Nature and of God
Speaks out upon your side.

The weapons which your hands have found
Are those which heaven itself has wrought,
Light, Truth and Love:—your battle ground
The free, broad field of Thought.

Press on! and we who may not share
The toil or glory of your fight,
May ask at least, in earnest prayer,
God’s blessing on the right.”

CHAPTER XVI.

ROMANISM UNCHANGED.

THE church of Rome, whose relentless opposition to the apostolic church of the Alps has made their history intensely significant, still exists. Her proud boast is "*semper eadem*"—always the same. It is no unmeaning boast. She is still the same deceitful, aggressive, intolerant, arrogant church as in those bloody days. She is still a persecuting church if she dared to raise her bloody hand, or to speak with her flaming tongue. Her system is in its very nature a system of intolerance and of tyrannical despotism. We are apt to lose sight of this essential characteristic of Romanism in this land of civil and religious liberty.

This church is planted on American soil—and flourishes under the ægis of American liberty. Her bloody hand has not appeared.

Our self confident people are disposed to think that she has washed out the blood stains, and that the free pure air of our great country has changed the spirit of the papacy.

But where is the proof of the change? Is it not her Jesuitical spirit that dictates her present policy? Her bloody hand is gloved, not washed. It should be borne in mind that the church of Rome dare not exhibit her true spirit, or attempt at once to enforce the doctrines of her system.

Her adherents are yet in the minority, and consequently she must remain apparently quiescent. But she is *not* quiescent. She is watching and working with sleepless vigilance.

She is tethered now by her numerical weakness, by lack of political power, and by her Jesuitical policy. But this tether strong as it is does not change her nature or disposition. Let this tether be removed and she will prove herself to be possessed of the same spirit which made her what she is. A wild beast tethered is as much a wild beast as if he was loose and his jaws were bathed

in human blood. The stake driven into the ground is not an element of the beasts nature, neither is the strong chain which binds him to it. What would he be, what would he do if he were loose? These are the questions which bring to view the nature of the beast. What would Rome do if she had the power, if she dared? There is but one answer to the question so long as she adheres to her present dogmas.

It is a prime dogma of Romanism, that all which the church teaches through the approved channels of the Popes and Councils is sacred, infallible and unchangeable. Let this be distinctly understood. What she has once taught is right, and must forever remain to her as right. Change, innovations, repeals, reforms, can find no admittance into the papal system, without destroying the foundation on which the entire superstructure stands. "The whole of our faith," says Cardinal Pullavicini, a high Catholic authority, "rests upon one indivisible article, namely, *the infallible authority of the church*. The moment therefore, that we give up any part whatever, the whole falls; for

what admits not of being divided, must evidently stand entire or fall entire."

There are no doubt many excellent individuals in the Catholic church, who dissent from her absurd and cruelly intolerant doctrines. But individual excellency does not change the system. There are perhaps many members of the Catholic church in America who are more American than Roman Catholic. But it is true that these men of liberal mind do not shape the policy or purpose of the church in our country or in any country. The church has never disclaimed her history, or renounced her fearful atrocities. She has rather justified the past. If she had changed why did she not in her last Ecumenical Council say so? Why did not she publicly, before the world, hasten to wash her hands from these murderous abominations which disgrace her record from the beginning. But instead, she reasserted her absurd dogma of infallibility. Thus she indorsed the records of the past and announced to the world that there was no change in her purpose or spirit. And whatever may be the sympathies of the so called

liberal minded Catholics, they are for the most part entirely docil to the Pope and the Romish system. Many members of the Vatican Council of 1870 opposed with vigor the dogma of papal infallibility. Among these opponents were many prelates distinguished for learning and position. Before the vote was taken more than a hundred bishops and archbishops withdrew from the council. But after the obnoxious decree was passed these same men submitted to it and published it to their respective flocks. The liberal element is not in contrroll, or likely to come into contrroll of the papal policy.

There are many wise and thoughtful men in this country who regard the encroachments of the Romish church as a menace to our government, and to all our free institutions.

One of the truest and stanchest friends of American liberty said "if the liberties of the American people are ever destroyed, they will fall by the hand of the Romish clergy." This was the utterance of Lafayette, who was born a Catholic, and who knew well the nature of Romanism, and her despotic antag-

onism to both civil and religious liberty. Prof. S. F. B. Morse, in commenting on the above quotation from Lafayette, says "The very last interview I had with Lafayette on the morning of my departure from Paris, full of his usual concern for America, he made use of the same warning, and in a letter which I received from him but a few days after at Havre, he alludes to the whole subject with the hope expressed that I would make known the real state of things in Europe to my countrymen, at the same time charging it upon me as a sacred duty as an American, to acquaint them with the fears which were entertained by the friends of republican liberty." The present encroachments of the Roman Catholic church in America are striking evidence of the sagacity of Lafayette, liberty's great friend. Abraham Lincoln is quoted as saying, "I do not intend to be a prophet; but, though not a prophet, I see a very dark cloud on our horizon, and that dark cloud is coming from Rome. It is filled with tears of blood." It is not wise for the lovers of liberty to sleep while the enemy

sows tares. I would not be an alarmist, but I desire to present a few facts which indicate threatening danger. Without becoming alarmed we ought to be vigilant. "Eternal vigilance is the price of liberty."

Romanism in its very nature is antagonistic to the genius of our government. It is necessarily despotic, thoroughly undemocratic. It could not be Romanism and be tolerant of the sovereignty of the people.

Pope Boniface VIII, in a bull called *Unam Sanctam*, recognized as a part of the Canon Law, says, "It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the church, and the ecclesiastical power, "Behold I have set thee over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build and to plant!" Therefore, if the earthly power go astray, it must be judged by the spiritual power." The spiritual power to which all kingdoms are amenable is the Roman Pontiff. In the dictates drawn up by Pope Gregory VII, it is

declared, "It is lawful for the Pope to depose emperors, and absolve subjects from their allegiance to unrighteous rulers." Pope Martin V, in sending ambassadors to Constantinople, headed their instructions thus, "The Most Holy and Most Blessed, who is Lord on Earth, the Master of the Universal World, the Most High and Sovereign Bishop Martin," etc. Bishop Gilmour in his Lenten Letter, March 1873 said, "Nationalities must be subordinate to religion, and we must learn that we are Catholics first, and citizens next. God is above man and the church above the state." In 1864 Pius IX, said, in his Syllabus of Errors; It is an error to hold that "In the case of conflicting laws between the two powers, the civil law ought to prevail." The present Pontiff, in an encyclical issued January 10th, 1890, says, "It is wrong to break the law of Jesus Christ in order to obey the magistrate, or under pretense of civil rights to transgress laws of the church." We must bear in mind that he claims to be the Vicegerant of Jesus Christ on earth. Again in the same letter he says, "But if the laws of the state are openly at variance with the laws

of God—if they inflict injury upon the church * * * * or set at naught the authority of Jesus Christ which is vested in the Supreme Pontiff, then indeed it becomes a duty to resist them, a sin to render obedience.”

Said Vicar-General Preston, in a sermon preached in New York, January 1st, 1888, “Every word that Leo speaks from his high chair is the voice of the Holy Ghost and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the church, and that the church has only jurisdiction in matters of faith. You say ‘I will receive my faith from the Pontiff, but I will not receive my politics from him.’ This assertion is disloyal and untruthful. * * * * *You must not think as you choose, you must think as Catholics.* The man who says I will take my faith from Peter, but I will not take my politics from Peter, is not a true Catholic. The church teaches that the Supreme Pontiff must be obeyed, because he is the Vicar of the Lord. Christ speaks through him.”

The authoritative teaching of the church is clear and uniform, Catholics are subject to the Roman Pontiff as a *civil ruler*. They cannot renounce allegiance to him and come under the civil authority of any other civil power and remain true Catholics. If this church ever gains sufficient numbers, in this country, the conflict between our civil authority and the temporal power of the Pope is inevitable.

The Catholic press of the country does not hesitate to assert her acceptance of the above doctrines. I quote from the *Catholic World*, "To seek to modify the position and action of the Church, so as to force her to accept and conform to the dominant popular tendency or passion of the age or nation, is to mistake *her essential character and office*, and to forget that her *precise mission is to govern all men and nations, kings and peoples, sovereigns and subjects*, and to conform them to the invariable and inflexible law of God, which she is appointed by God himself to declare and apply, and therefore to resist with all her might every passion or tendency of every age, nation, community, or

individual whenever and wherever it deviates from that law of which she is the guardian and judge. The church is instituted, as every catholic who understands his religion believes, to guard and defend the rights of God on earth against every and any enemy, at all times and in all places. *She therefore does not and cannot accept, or in any degree favor liberty in the Protestant sense of liberty.*" * * * *

"The Protestant experiment has demonstrated beyond question that the very things in the Catholic church which are most offensive to this age, and for which it wages unrelenting war against her, are precisely those things it most needs for its own protection and safety. *It needs first of all the Catholic Church, nay, the Papacy itself to declare and apply the law of God to states and empires, to sovereigns and subjects, kings and peoples* * * * *"

The present delusion of the loud-spoken nineteenth century must give way before her, as she once more stands forth in her true light, and her present enemies must be vanquished."

In her doctrine and spirit, the Catholic church stands in direct antagonism to all the fundamental principles of our government.

She proposes that the infallible Pontiff shall take charge of the government, of all ecclesiastical affairs, of the press, of the conscience and tongues of all the people. In "Essays on Religion and Literature," edited by Cardinal Manning, we find this clear and concise statement. "That neither the church nor the state, whensoever they are united on the true basis of divine right, have any cognizance of tolerance. * * * * * The church has the right, in virtue of her divine commission, to *require* of every one to accept her doctrines. Whosoever obstinately refuses, or obstinately insists upon the election out of it of what is pleasing to himself is against her. But were the church to tolerate such an opponent she must tolerate another. If she tolerate one sect, she must tolerate every sect, and thereby give herself up." Dr. O. A. Brownson said in the *Catholic Review*, June 1857, *Protestantism of every form has not, and never can have any right where Catholicity is triumphant.*"

In his Syllabus of Errors, December 8, 1864, Pius IX. declared it to be an error that, "Every man is free to embrace the religion he believes true, guided by the light of reason."

Our law provides, "The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, in particular that to which he has been subject." The Romish profession or faith, which received the sanction of the Catholic Council which met at Baltimore in 1884, contains the following oath of allegiance to the Pope: "And I pledge and swear allegiance to the Roman Pontiff, Vicar of Jesus Christ, and successor of the blessed Peter, prince of the Apostles."

The Jesuites take the following oath: "I do renounce and disown any allegiance as due to any heretical king, prince, or state, named protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the church of England, of the Calvinists, Huguenots, and others of the name protestants, to

be damnable, and they themselves are damned and to be damned that will not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be—in England, Scotland, Ireland, or in any other territory or kingdom I shall come to, *and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise,*" etc. .

In the bishops oath are found these words: "Heretics, schismatics and rebels against our said Lord or his successors I will to my utmost persecute and oppose." In the light of these oaths, can any Catholic be a true and loyal citizen in our government. It may be said they take our oath of allegiance. That may be true. But what is that oath to a true Catholic. According to their doctrine it is no sin to take it, even though the intention is to violate it. Read their Canon Law. "No oaths are to be kept if they are against the interests of the church of Rome." And again: "Oaths which are against the Church of Rome, are not to be called oaths, but per-

juries," Bishop English, of Charleston, S. C. in "Letters Concerning the Roman Chancery" quotes the above canon, and defending it says, "These are the principles which I find recognized in all enactments and interpretations of councils in the Roman Catholic church, from the council at Jerusalem, held by the Apostles, down to the present day." In a work prepared by Rev. F. X. Schouppe for Roman Catholic schools and colleges, and bearing the imprimature of Cardinal Manning, we read, "The civil laws are binding on the conscience only so long as they are conformable to the rights of the Catholic church." The wayfaring man, though a fool need not err in understanding the uniform and presistant teaching and spirit of the Romish church. It does not entertain the slightest tolerance for our system of Government, or for any of our free institutions.

CHAPTER XVII.

ROMANISM UNCHANGED (CONTINUED).

Her special hatred is concentrated upon our cherished public school system. Here our youth are taught to love and promote freedom of conscience, thought and speech, and to hate tyranny and oppression. This free school system under the care of the state is one of the greatest obstructions in the pathway of the Romish hierarchy. They claim, and there is no doubt good ground for the claim, that they have lost many thousands of their children from the church, through the influence of the public schools. Hence their bitter hatred to our system of education. For many years she has been seeking to undermine the school system of America, and to locate her dynamite to be touched off at an opportune time.

On this subject Pius IX, holds that it is an error to say that, "The entire direction of public schools * * * * may and must appertain to the civil power, and belong to it so far that no authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies * * * * or the choice and approval of teachers." Again he declares that it is an error that, "The best theory of civil society requires that popular schools * * * * should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age." He says again. It is an error, that, "This system of instructing youth, which separates it from the Catholic faith and from the power of the church * * * * may be approved by Catholics."

Bishop McQuaid said in a lecture in Boston, February 13, 1876, "The state has no right to educate, and when the state undertakes the work of education it is usurping

the power of the church." The "Tablet" said some time ago, "We hold education to be a function of the church, not of the state, and in our case, we do not, and we will not, accept the state as educator."

Said the *Catholic Review*, August 13, 1889, "The parochial school is necessary because Catholics cannot be brought up Catholic and attend the public school. This is a recognized fact. * * * * At the present moment the Catholic church in America depends more on the faith of the Catholic immigrant than on the faith of the generation which has received its education in the public schools. * * * We see no way of making them (young Americans) Catholics than by the parochial school. Our conscience forces us to take up the work."

In Boston, December 22, 1887, Father McCarthy, a Jesuit, gave a lecture in which is found the following sentiment, "Dearly beloved, I did not come here to give my opinion, I came here to give the teaching of the Catholic church. What is the teaching of the Catholic church? That parents may

not send their children to godless schools unless a certain necessity arises. If they have other schools to send them to where they can receive a fitting education, and they send them to godless schools where no religion is taught—schools from which religion is banished—they are guilty of mortal sin. We cannot allow this state of things to go on without imperiling the salvation of your children and our own salvation. When the state steps in and assumes the role of the school teacher, then there is the invasion of the individual right, the invasion of the domestic rights, the invasion of the rights of the church, and the invasion of divine rights. There is no circumstance under which the state is allowed to teach. When orphans, foundlings, paupers are neglected, the state may see to it that they are educated, but the state has no right to educate them, but to see to it that they have the education that they have a right to. You cannot have a sufficiently vivid realization of the necessity of Catholic teaching, the teaching of Catholic children by Catholic teachers, from Catholic books, in Catholic schools. The

State has no right to teach, no right to educate. It (the public school system of America) is a national fraud." *The Freeman's Journal* says: "Let the public school system go to where it came from—the devil."

A "Pastoral Letter," sent out by the Baltimore Council of 1884, contains these words: "We must multiply them (parochial schools) till every child in the land shall have the means of education within its reach."

The parochial school system is their remedy against our public school system. According to the Catholic directory for 1890, they already have 3,194 parochial schools in this country. They are pressing this matter with all their vigor. At a conference of Archbishops of the Catholic church, held in New York, Nov. 1892, the following resolutions were adopted:

"First—Resolved, To promote the erection of Catholic schools, so that there may be accommodations in them if possible for all our Catholic children, according to the decrees of the third Plenary Council of Baltimore.

"Second—Resolved, That as to children who at present do not attend Catholic

schools, we direct in addition, that provision be made for Sunday schools, and, also, by instruction, on some other day or days of the week, and by urging parents to teach their children the Christian doctrine at their homes.

“Sunday and week-day schools should be under the direct supervision of the clergy, aided by the intelligent lay teachers, and, when possible, by the members of religious-teaching orders.”

These resolutions may be regarded as expressing the mind of Leo XIII, for they were formulated under the influence of Monsignor Satolli who was in the conference, and who is the Pope’s direct representative in this country at the present time. Archbishop Ireland declared concerning him, “he represents the Pope. Opposition to him is opposition to the Pope. He was sent directly by Pope Leo to speak to the archbishops, assembled in New York recently, the mind of Pope Leo on the school question.”

This high Catholic dignitary—America’s Pope *pro. tem.*—gave utterance to the following sentiments on the school question in his address to the archbishops.

“It is long since the Holy See, after consultation with the bishops of the United States of America, decreed that parish schools and other institutions under the direction of the Bishops, each according to the conditions of its own diocese, were opportune and necessary for Catholic youths, from the fact that it was held certain that the public shools have withinthemselves approximate danger to faith and morals for various reasons, viz: Because in the public schools a purely secular education is given, inasmuch as it excludes all teaching of religion, because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth, so that they are at liberty to instill errors and the germs of vice in tender minds. Likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room. * * *

We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion,

should by wise legislation provide that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, *be in no way prejudicial to their conscience or religion.*"

Now these utterances contain a most serious charge. One of the Catholic objections is that the "teachers are chosen indiscriminately from every sect." And the charge is that "no law prevents them from working the ruin of youth, so that they are at liberty to instil errors and the germs of vice in tender minds.." The demand is that our schools be conducted in such a way that they "*be in no way prejudicial to their conscience or religion.*" The bishops and archbishops are urged to "strive earnestly" to secure such legislation as will meet this Catholic desire.

Again he says: "We do not think that any one hereafter looking into these things clearly will let Catholic parents be forced to erect and support schools which they cannot use for the instruction of their children."

He then proposes three plans by which

their object may be obtained—the choice between these plans to be governed by local circumstances. Here is one of them: “The first consists in an agreement between the bishops and the members of the school board, whereby, they, in a spirit of fairness and good will, allow the Catholic children to be assembled during free time and taught the catechism; it would also be of the greatest advantage if this plan was not confined to the primary, but was extended likewise to the high schools and colleges, in the form of a free lecture.”

This plan is to to be used when practicable. “In a spirit of fairness and good will” the school rooms are to be used, during free time, before school in the morning, at noon, or in the evening after the school work is done, for the Catholic catechism, or for free Catholic lectures. In the “same spirit of fairness and good will,” the same privilege will, of course, be granted to the various Protestant sects.

To illustrate how their plan will work when developed under Catholic influence take the following extract from the *Herald of Gospel Liberty*:

“What Rome would do in the United States on the school question is clearly manifest from what she has done in the town of Elroy, Wisconsin, a place of 1600 inhabitants, with a union school of four rooms. The school is controlled by three commissioners elected by the people, and in the last election two Romanists were elected. The four teachers in charge were Protestants. but three were immediately dismissed and three Romanist teachers were given charge of their rooms. One Protestant teacher was retained, but against the protest of the Roman element. Soon the priest of the village visited the school and ordered the Bible out. Later, he came again and ordered the use of the Roman catechism. The Protestant teacher refused, but she was told she could use it or resign. To keep her place, she consented to its use.

Again the priest called and ordered the teachers to lead their pupils to the Roman church. The three Catholic teachers obeyed, but the Protestant teacher refused. The priest then ordered the school to follow him, and they were marched to the church, where

the priest baptized the assembled students into the Roman faith. The Protestant trustee then took the matter before the court, to restrain the priest from further interference. An injunction was granted, and the case was appealed to the supreme court of the state. This is a serious condition of things, and clearly reflects the purpose of Rome. Should the supreme court sustain the priest, there is trouble ahead of a serious, if not a sanguinary nature."

The only school a true Catholic can be satisfied with is a Catholic school. It is true that just now Rome has sent out a flag of truce on the school question—but in the meantime she is gathering her forces and strengthening her fortifications. She proposes by the foregoing plan to thrust her head into the mill. Presently she will come in body and hoof and leave no room for the miller. Until she can do this her parochial school system must be urged forward. And the American people must be deluded into the belief that the public schools are not good enough for Catholic children, and that we are treating our Catholic citizens very

shably in requiring them to pay the school tax.

Now the danger to our institutions arising from the parochial system is two fold. First, we have established in our midst an extensive system of education in direct and determined antagonism to our entire system of government. Its purpose is to imbue the citizens with a sentiment of intense hatred towards our principles and customs in government. The second danger is in the demand, growing out of this system, for a division of the public funds for the support of these church schools. This demand is already clamorous, and in some places it has been acceded to either directly or indirectly. According to figures gathered from official documents by the editor of the *Christian World*, Roman Catholic institutions in New York city, received from the general public funds, in 1869, \$412,062, while all other religious and charitable institutions, Protestant Jewish, and public, received only \$116,680. This of course does not refer to public schools, or to parochial schools as such. But it does indicate how the Catholic powers

can, through the hand of corrupt officials, appropriate to themselves the public funds. And unless the danger signal is heeded they will soon have their hands upon the public school funds.

Rev. Richard Harcourt says, "In seven years \$17,134.90 of public money has been delivered over to the Roman Catholic Church to make Romanists out of the American Indians. In seventeen years that alien church has received from the public funds of the city of New York, \$10,615,810."

It is not reasonable to expect our Catholic citizens will submit to being taxed by their church for the support of parochial schools, and at the same time willingly pay the government school tax. In the final issue it cannot be doubted they will be found, for the most part, true to their education and loyal first of all to the Pope. They could not remain Catholics and disobey the sovereign Pontiff. They are already becoming restless under the double burden. This utterance from Monsignor Capel indicates what may be expected: "The time is not far away when the Roman Catholics of the Republic of the

United States, at the order of the Pope, will refuse to pay the school tax, and will send bullets through the breasts of the government agents rather than pay it." This sounds like extravagant language. But it is in perfect harmony with their uniform teaching. Our public schools are a "fraud" "from the devil"—"cannot be patronized by Catholic children without sin." The logic of their position will drive them to the course indicated by Monsignor Capel. As American citizens we might as well face the fact that the Catholic parochial school has come to stay. It is their sole defence against our Americanizing public school system. It is essential to their faith, it is necessary to their maintenance of a foothold in this country. And the destruction of our free school system is just as essential in their faith. To this end they are demanding a division of the school fund. "Divide and conquer" is their motto. If they should fail in securing a division of the public funds, their system will drive them to the refusal to pay public school tax as soon as they can gain sufficient numerical strength and political power to give them any hope of success.

There are some who entertain the thought that our public school system can be so modified as to meet the approval of our Catholic citizens. And some are proposing to take out the obnoxious Protestant Bible and substitute an edition of the Bible approved by the Catholic church. But we must bear in mind that their real point of attack is *state control of education*. It is not the non-religious character of the schools. Their theory is, *church control of the schools*, and they will be satisfied with nothing less. The following, taken from the *Freeman's Journal*, a Catholic organ, is very clear: "We tell our respected contemporary, therefore, that if the Catholic translation of the Book of Holy Writ * * * * were to be dissected by the ablest Catholic theologian in the land, and merely lessons to be taken from it—with all the notes and comments, in the popular editions, and others added with the highest Catholic endorsement—and if these admirable Bible lessons, and these alone, were to be ruled as to be read in all the public schools, this would not diminish, in any substantial degree, the objections we Catholics

have to letting Catholic children attend the public schools. * * *There is no possible programme of common school instruction that the Catholic Church can permit her children to accept.*" Nothing but full ecclesiastical control will satisfy any true Catholic.

What is the purpose of the Catholic church in this country? Is she asking to be recognized and tolerated as other religious bodies? The answer to these questions is not far to seek. She is avowedly seeking political supremacy. This is her mission. Suppose the M. E. church, or the Presbyterian church, or the Baptist church, was seeking political supremacy, how long would we remain silent?

In an encyclical letter of Nov. 7, 1885, Leo XIII. said: "We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections, and all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. *All Catholics should exert their power to*

cause the constitutions of states to be modeled on the principles of the true church." "If Catholics are idle the reins of power will easily be gained by persons whose opinions can surely afford little prospect of welfare Hence Catholics have just reason to enter political life * * * * * *having in mind the purpose of introducing the wholesome life-blood of Catholic wisdom and virtue into the whole system of the state.* All Catholics who are worthy of the name must * * * * * work to the end, that every state be made comformable to the Christian model we have described."

Dr. Brownson, in the *Catholic Review*, July, 1864, said: "Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by Jesuites and all the Catholic prelates and priests." The *Catholic World*, in an article entitled "The Catholics of the Nineteenth Century," gave expression to this sentiment: "To the Catholics of to-day is committed the obligation and business of perpetuating and regenerating society, purifying legislation, enforcing the administration of the laws, and setting an

example of private and public virtue, justice, moderation and forbearance. He has been furnished with an omnipotent weapon with which to accomplish this great work, and he is provided with an unerring guide to direct him in the administration of these important trusts. *We do not hesitate to affirm that in performing our duties as citizens, electors and public officers, we should always, and under all circumstances, act simply as Catholics; that we should be governed and directed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the rule of our private and public and political conduct."*

The same paper said again: "A land of promise, a land flowing with milk and honey, is spread out before them (the Catholics), and offered for their acceptance. The means placed at their disposal for securing this rich possession are not the sword, or wars of extermination urged against the enemies of their religion, *but, instead, the mild and peaceful influence of the ballot, directed by*

*instructed Catholic conscience and enlightened by Catholic intelligence. * * * **

It is in the power of the Catholic voter of the nineteenth century to achieve a consummation such as perhaps saints and prophets have dreamed, but never seen."

And again: "She (the church) speaks always and everywhere with the authority of God, as the final cause of creation, and therefore her words are law, her commands are the commands of God. *This being so it is clear that religious liberty must consist in the unrestrained freedom and independence of the church to teach and govern all men and nations, princes and people, rulers and ruled, in all things enjoined by the theological law of man's existence, and therefore in the recognition and maintenance for the church of that very supreme authority which the Popes have always claimed.*"

Bishop O'Connor, of Pittsburgh, said: "Religious liberty is merely endured until the opposite can be carried into operation without peril to the Catholic world." And the Archbishop of St. Louis said: "If the Catholics ever gain, which they surely will, an

immense numerical majority, religious freedom in this country will be at an end." Archbishop Kendrick said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes." M. Louis Venillot, a distinguished French Roman Catholic, says: "When there is a Protestant majority we claim religious liberty because such is their principle, but when we are in majority we refuse it because that is ours."

Their purpose is very clearly and frankly stated by their own leaders. But is there any possible danger of their ever being able to carry it out in this country where the people are sovereign? Statistics will show that the Catholic population is increasing much more rapidly than the membership of the evangelical churches, and much more rapidly than the entire population of the country. "From 1850 to 1880 the population increased 116 per cent., the communicants of evangelical churches 185 per cent., and the Romanist population 294 per cent."

In 1890 a conservative estimate gave them 8,277,039. That is, more than one-eighth of the population is Catholic. In 1887 Father Hecker said: "The Catholics will outnumber, before the close of this century, all other believers in Christianity put together, in the republic." They are certainly increasing in this country with sufficient rapidity to create deep concern in the hearts of the thoughtful, liberty-loving patriots.

Ex priest Charles Chiniquy, said in his book, "Fifty years in the Church of Rome," "Americans must be blind indeed, if they cannot see the day is very near when the Jesuites will rule their cities, from the magnificent White House at Washington to the humblest civil or military department of this vast Republic."

Now what I have written is designed to point out the inherent antagonism between our government and its free institutions and Roman Catholicism. It is true some of their representatives in high place deny that there is any antagonism between the principles and spirit of Romanism and the genius and institutions of our country. But sometimes, in

unguarded moments, they speak out with great frankness. Take this, from the *Catholic World*: "The difference between Catholics and Protestants is not a difference in details or particulars, but a difference in principle. Catholicity must be taught as a whole, in its unity and integrity, or it is not taught at all. It must everywhere be all or nothing. It is not a simple theory of truth or a collection of doctrines; it is an organism, a living body, living and operating from its own central life, and is necessarily one and indivisible, *and cannot have anything in common with any other body.*"

No matter how affable and bland her representatives may be, the above statement is true. Romanism "cannot have anything in common with any other body." The Ethiopian cannot change his skin or the leopard his spots. Many of these individual Catholic gentlemen may love our country, but so long as they remain Catholic, they must propagate a system in utter antagonism to our principles and customs. The old dogmas may be mouldy and malodorous. The spiritual prince on the Tiber may mourn in the

midst of his dismantled temporal power, but he does not mourn without hope. Rome as a church still plots as keenly as ever, and is doing every thing she possibly can to realize her aim.

The conflict has begun—what will the end be? We cannot foretell for our country. Energetic and concerted effort on the part of the Protestant forces of this country would soon settle the contest. But it is difficult to arouse and unite the forces which would from principle and from sympathy be disposed to arrest this foe of our liberties. In the meantime the enemy is worming its way into political influence, and the present corrupt state of our politics seems to furnish them a favorable opportunity. It was not without significance that the chairman of each of the old party national committees was a Catholic in the campaign of 1892. We do not apprehend that she will ever regain her lost temporal power. We do not think she will ever dominate this country. But she may undermine our liberties, and do much evil in our government, in her selfish and bigoted efforts to realize her purposes.

In the meantime we can readily forecast her end. Her own false policy dooms her to final destruction. If she would only open her eyes and look toward the Vaudois Alps, she might read her doom graven on each heaven piercing peak. There may be seen a spectral company of the hallowed dead writing with shadowy fingers a legend on the rocks, the tiny babe crushed beneath the soldier's heel, the fair mother hewn to pieces on the snow, the old man burned on the funeral pyre. They write, "Whosoever shall harm one of these little ones, it were better for him that a mill-stone had been hanged about his neck and he were drowned in the depth of the sea."

"But now her day of mirth has passed, and come
Her day to weep, her day of bitter groans,
And sorrow unbemoaned, the day of grief
And wrath retributory poured in full
On all that took her part. The man of sin,
The mystery of iniquity, her friend
Sincere, who pardoned sin, unpardoned still,
And in the name of God blasphemed, and did
All wicked, all abominable things,
Most abject stood, that day, by devils hissed,
And by the looks of those he murdered, scorched;
And plagued with inward shame, that on his cheek
Burned, while his votaries, who left the earth,
Secure of bliss, around him, undeceived,
Stood, undeceivable till then; and knew,
Too late, him fallible, themselves accursed,
And all their passports and certificates,
A lie.

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